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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE *TIMES* ON RELIGIOUS EQUALITY.

THAT invaluable person, the "Constant Reader," who knows by long experience the ways of the *Times* newspaper, must have found much food for reflection in several articles recently published by our great contemporary on the subject of the National Church. Only some three years ago, Mr. Miall publicly complained of what he conceived to be a studied endeavour on the part of the daily press to discourage any inconvenient agitation of the disestablishment question, by quietly ignoring its progress. He would be a very unreasonable man if he were to repeat such a complaint now. The question has proved itself too urgent to be sacrificed to the convenience of party politics; and not least among the signs of its urgency is the tone adopted by the *Times*. That journal, while always shy of opinions too advanced for immediately practical application, is at the same time judiciously careful never to fall behind the age. Nor, whatever may be our feeling as to the moral dignity of such a policy in a great newspaper, is it possible to withhold our admiration of the keen instinct with which successive generations of managers have always contrived to anticipate the uncertain tides of public opinion, and so tacked and veered as ever to hit the critical moment of change, and to keep their enterprise afloat upon the highest flood. But as to the command of popular feeling by the *Times*, we are disposed to think it quite as imaginary as would be the notion of some simple islanders that the tidal vessel which comes and goes with the flood has the ocean at its back. First contemptuous silence, then scornful ridicule, next impassioned invective, are the earlier stages in the changeful attitude of the "leading journal" towards great and radical reforms. But should the movement survive even the thunderbolts of the literary Jupiter, there comes a further stage of candid, yet still hostile, argument, followed by hesitating admissions and puzzling inconsistencies, to be finally succeeded by an earnest advocacy, in which generous fervour is mingled with lofty amazement at the blindness of the Conservatism which still resists.

What is the stage of the growth which the *Times* has at present reached in regard to the disestablishment agitation, we shall not affect to determine precisely. For such processes, like many in natural history, are liable occasionally to abnormal aberrations. But we rather think the phase of candid argument, or what passes for such, has been reached, and seems even passing into that of puzzling inconsistency. This remark is specially suggested, and, as we shall try to show, is justified, by the recent article on Mr. Miall's lecture at Manchester. The subject of that lecture was, as our readers know, "Religious Equality," and in the course of it the speaker, without entering on any merely sectarian questions, urged that the principle was essential to the highest interests of spiritual religion in any form. The *Times* appears very much disposed to grumble at the plan which the lecturer adopted of explaining to his hearers the moral and religious principles which lie at the root of his political proposals. "Mr. Miall's address is styled a lecture," says the critic, "and we ought not, therefore, to complain of its philosophic and didactic tone," But he does complain nevertheless, and thinks that, "if the Manchester Nonconformists are capable of deriving political animation from such speculations, they must be an eminently intelligent race." Both Mr. Miall and the Manchester Nonconformists are doubtless quite capable of appreciating such compliments from the *Times*. But the covert sneer at "abstruse theories" and "abstract terminology" is surely a feeble comment on the plain, practical case which in the development of his argument the speaker laid before his audience. That a proposition of his should be called "sesquipedalian" by the daily Thunderer, ought perhaps to strike Mr. Miall dumb as the old apple-woman when O'Connell called her a "parallelogram." But the humble local preachers who, as Mr. Miall says, are frowned upon, denounced and obstructed "in many a country district," by the clerical "representatives of State religionism" are very well capable of understanding, if only by bitter experience of wrong, that "individuality of religious duty carries with it of necessity individuality of religious rights." Very much the same thing may be said of the insinuation that the "religious equality for which Mr. Miall pleads" is only an abstraction, the meaning of which in practice is indistinguishable from "what we enjoy already." In the course of the very same article we are told that "the practical grievance of the Dissenter is sufficiently apparent. He is at a political and social disadvantage as compared with the Churchman." This is precisely what Mr. Miall maintains. And why, in the name of common sense and right feeling, *should* the Dissenter be "at a political and social disadvantage as compared with a Churchman"? "The truth is," says the *Times*, "the ecclesiastical equality of which Mr. Miall dreams is as unattainable as the social equality of foreign revolutionists." Surely, before penning this sentence, the critic ought to have been quite sure that he really understood what it is "of which Mr. Miall dreams." The lecture on which he comments would have informed him, if he had taken the trouble to read it through. But probably the "sesquipedalian" propositions daunted him.

It is a common but not a very creditable artifice in political controversy to define a man's aims for him, and then to show that they are impracticable—to represent him as crying for the moon, when all he wants is a new lighthouse for a dangerous spot. So it is the fashion now for superfine reviewers, *et hoc genus omne*, to describe Mr. Miall as aiming at a spiritual Utopia in which all denominations shall be equally rich, equally intellectual, equally reputable; and then they smile, with the satisfaction of conscious superiority, at such futile dreams. Nothing can be more utterly false than such a description of what is meant by religious equality. In the lecture at Manchester Mr. Miall expressly repudiated any such notion. Nonconformists are quite as much aware as is the *Times*—and have much more painful reason to be so—that "one generation cannot wipe out the results of the past and compel society to start afresh." But there are some things which we can do, and, God helping us, mean to accomplish. We can make all denominations equal in the eyes of the law. We can make it impossible for a pampered priesthood to perpetrate scandals like that of the Smeeth School Board. We can ensure that no legislation in the interest of popular enlightenment shall be hampered and marred in the interest of an Established Church. We can free the legislature of the country and the local councils of education from the perpetual recurrence of irritating discussions on questions which they can never settle. We can refuse any legal status other than that of a private citizen to the clergy of the Episcopalian Church. We can resume national property, which is wrongly perverted to sectarian purposes, while it is capable of application to national benefits in which all alike may share.

"The law after all," says the *Times*, "has never done much more in this country than recognise facts." We only wish that the press in this country would do even as much; and we are glad to note any symptoms of a desire to do so. After a curious description of the dealing of Henry VIII. with Church property, in which we are told that "the least he could do as a king was to see that the property was usefully applied and the Church was established in possession of it under a new trust"—we have another hint that the *Times* has reached the hesitating stage on this question. "It may be," we are told, "that in the present day circumstances have so altered that the trust should be again revised, and the property wholly or partly resumed." When the sails of a vessel are shivering in the wind, it is not an unfair inference that she is about to steer on the opposite tack. So when the *Times*, in the course of a single article, tells us, first, that we have religious equality already, then shows where the real pressure of religious inequality is felt, and winds up by announcing that equality is an impossible ideal because "the strong, the wise, and the rich have always asserted their superiority over the weak, the ignorant, and the poor," and will do so still more in proportion as "completely equal rights can be maintained," we may be pardoned if we are somewhat hasty in presuming that the old line has been abandoned, and the new one not quite determined on. There is something almost pathetic in the complaint that "to have to speak as often as is now necessary of 'denominational' views is a sufficiently troublesome expenditure of breath." We should think so; especially when breath is expended in making mazy gyrations which leave us doubtful whether head or heels be uppermost. But whose fault is it that the discussion of denominational views is forced upon the political press? When "Mr. Miall's theories" have enabled him to "attain

his ends," as the critic seems to anticipate, however "his theories may be disappointed," the daily press, equally with the Parliament and school boards, will be relieved of a function which is both obnoxious and useless.

THE *EDINBURGH REVIEW* ON CHURCH AND DISSENT.

WE suppose that the day has gone by when an article in a quarterly review may be expected either to indicate, or to determine, the policy of a political party, and hence it is no great disappointment to us to find that the article on "Church and Dissent," in the new number of the *Edinburgh* is no more likely to influence English politics than are the leaves of autumn to divert the stream into which they fall. It is the essay of an idealist, rather than the programme of a politician, and even those who sympathise with the theory which it propounds, and approve of the few specific proposals which it contains, will lay it down with a sigh at the thought that, for any practical purpose, such lucubrations as these are altogether useless.

When we say that the writer, whether or not he be—as appearances indicate—the Dean of Westminster, takes precisely the Dean's line, we at once give the clue to his aims, and describe the character of his speculations. So far as his drift is concerned, we have heard it all before, and considering how often the same thing has been repeated, and with what inconsiderable success, we wonder at the tenacity, while we admire the fertility of resource, with which a principle so obviously destined to fail is pressed upon, not so much the judgment and the conscience, as the imagination of the British public.

The Bampton Lecture of Mr. Curteis, with Professor Tulloch's work on "Rational Theology and Christian Philosophy in England in the Seventeenth Century," and the recent Charges of the Primate and the Bishops of St. David's and Manchester, furnish the basis of the writer's treatise; the object of which is stated to be "to show what are the true relations in which the Church and Dissenters stand towards each other, and what are the bases of adjustment for which every Liberal statesman and Liberal Churchman worthy of the name ought to strive." Starting with Hooker's theory that all Englishmen are supposed to belong to, to be interested in, and have a right to share in the ministrations of, the Church of England, he affirms that, in their origin, the different Nonconformist sects were but so many parties within the National Church, the development of which without, instead of within, was the result of "disastrous" and "deplorable" accidents. Nor have secessions put an end to the incongruity within; for it is alleged that High-Churchism has, "with different degrees of success, established itself with an imperious tenacity which has frequently tended to distract the Church from its proper mission of practical usefulness or intellectual inquiry."

The fact that, after a long resistance, the National Church has for some time "acquiesced in the existence of this sect within its bosom," does not trouble the writer, since he holds it to be "the inevitable consequence at once of the constitution of the English Church, and of the dictates of charity and reason." But he is greatly troubled that High-Churchmen are not content to be one of several sects within the Church, but "claim an exclusive possession of the whole field, with as much vehemence and as much pretension as that with which their adversaries in the Puritan camp demand it for themselves," and still more that they have formed a "most unnatural alliance" with these same adversaries, in a mortal hostility to "that large and more comprehensive view of Christian truth which is represented by the Established Church." "There is," it is added:—

> Hardly a meeting of the Liberation Society, hardly an expression of opinion from any of its leading members, which does not appeal for support to the most sacerdotal, the most exclusive, the most superstitious of all the tendencies which the Church of England contains. Almost the only life which they condescend to acknowledge in the English Church, they attribute, not to the Evangelical, not to the liberal, not to the stedfast, dutiful, and unostentatious elements which form the bulk of the National Church, but to the noisy and turbulent, though, doubtless, after their manner, zealous and self-denying partisans of the Oxford school.

We can understand the soreness displayed in this and other passages of the like kind; for the "unnatural alliance" of "the two destructive factions within and without the Church" is the one great obstacle in the way of those schemes of comprehension which this article is intended to further. But the supposed alliance is, after all, nothing but coincidence of opinion in regard to certain aspects of a several-sided question. Both High Anglicans and Nonconformists agree in looking upon a Christian Church as an institution aiming at spiritual ends and governed by spiritual laws—capable of existence without the support of the secular power, and requiring, as the first condition of its existence, freedom from restraints imposed by the jealousy or the craft of statesmen, rather than in the interest of truth and godliness. None have less sympathy with the sacerdotalism and the spiritual arrogance which, as they are well aware, in many cases lies at the bottom of that impatience of State-control which now animates a large section of Episcopalians. Neither is it necessary to remind Nonconformists that the conjoint action—such as it is—which so disturbs the writer is not likely to continue any longer than the two parties have to contend for the same truth. Even if suffering from an "eclipse of reason," as is suggested, there is that method in their madness which enables them clearly to discern the point of divergence, as well as the point of contact, in the movement for religious freedom in which they have now the help of allies within the pale of the Establishment. But is it really for the advocates of the "noble latitudinarianism" which the reviewer does not hesitate to eulogise, to talk scornfully of unnatural alliances, when their own ideal is that of a Church composed of the most discordant and even mutually destructive elements, held together, as it seems to us, by no firmer, and no higher, tie than that involved in the common possession of national wealth, privileges, and honours?

It is, we know, quite useless to insist that the ideal of the High Churchman and the Nonconformist is infinitely higher than that of the Comprehensionist; because that is the precise point in dispute, and the beliefs of the former are regarded as fallacies and phantoms by the latter. For the "fundamental fallacy" of anti state-churchmen is declared to be, that it is possible to find in either the New Testament or apostolic traditions, a complete and rigid system of doctrine and discipline, which is binding upon the Christian Churches of these times. And further:—

> The extreme Puritan and the extreme Roman system equa y presuppose the absolutely irrational principle that an external polity existing in times totally different from our own must of necessity be applicable to all subsequent ages; equally presuppose the exclusively divine and sacred character of institutions in their own nature essentially temporal and secular.

Notwithstanding that "the whole system of these complicated but homogeneous illusions has been totally set aside," first by Hooker, and then by "research and criticism," instead of being dispelled, they grow, as well as linger, and now "another dogma" "penetrated by the same fallacy" is "urged with a tenacity and a vehemence almost equal to that of the old Puritans."

> This new dogma, which to the first Reformers and the first founders of Nonconformity was almost, if not altogether, unknown, is the unlawfulness of a National Church, the sinfulness of endowments, the abomination of any public recognition or control of religion, and of the mixture of things secular with things spiritual; the contamination produced in any form of religion by its connection with government and law.

As "we have sufficiently shown on other occasions the futility" of this and cognate notions, it is not surprising that "we feel that it is at once disappointing to our best hopes, and unworthy of the age in which we live, that a fresh intolerance should thus be encouraged to take the place of the old intolerance which we trusted was dead and buried." Nevertheless, hope triumphs in the breast of the alternately dolorous and sanguine reviewer; for he is "firmly persuaded that this cry will pass away," though he is obliged to add, "unless it be encouraged for ulterior purposes by those who do not themselves believe in it, or unless the rulers of the Church should prove themselves inadequate to guard and to improve the institution committed to their charge."

This is an ominious addition; for it shows that the writer has not strong faith in the constancy or in the wisdom of the allies whom he tries to keep together with such dauntless courage and unfailing skill. And what is his own contribution towards that improvement which even he, optimist as he is, admits to be needful in the Establishment?

"The mission of the English Church," we are told, is "to assimilate, to appropriate, to comprehend, and to conciliate" the various elements of religious thought and feeling to be found both within and beyond its pale. How is that mission to be fulfilled? Not by mere absorption, for, if that were possible, it would not be fruitful of great results. Let those who prefer Independency or Presbyterianism be Independents or Presbyterians, and "those who object to endowments and establishments will not attach themselves, under any circumstances, to an endowed or established institution." But, in the bland words of the Primate, "If we show in all things, where we can, without any compromise of principle, a hearty spirit of Christian love, there is every hope that in Christ's good time the differences that keep us apart may disappear." It is true that this spirit of Christian love must take some visible shape, and so something should be done to "bridge over the gulfs which needlessly yawn" between "the Church and its Nonconformist branches." Already the terms of subscription have been relaxed; the political services have been removed from the Prayer Book, and a new Calendar of Lessons has been sanctioned by Parliament. To these may be added the relaxation of the rule enforcing the public recitation of the Athanasian Creed, and such changes in the general framework of the Prayer-book as will allow of greater variety and freedom. The pulpits of the Establishment might also be open to Nonconformist ministers, and—

> Surely in cases where the traditional attachment of a Nonconformist family to their ancestral burial-ground has overleaped the miserable barrier which political and ecclesiastical animosities have raised up, the clergyman of the Church of England might gladly welcome the co-operation, or, if need be, the assistance and substitution of a Nonconformist pastor, conducting the worship at that solemn time in the manner most suited to the feelings of the mourners. . . . Again, in the wide field of social intercourse, and of general co-operation in Christian objects, may we not hope that a time might come when the barriers which exists, not by law, but merely by etiquette, custom, fashion, might melt away in a more enlarged consideration of what is due from the central Church to its outlying offshoots? . . In every parish it is surely not too much to hope that every clergyman should regard the Nonconformist portion of his flock, not as an enemy, but as a friend, able to reach those whom he cannot reach, supplying ministrations which he cannot supply, just as his own special ministrations would often in like manner be acknowledged and recognised.

We give these extracts because they may be regarded as a set off against the scornful and, as we think, exaggerated statements to be found scattered throughout the article. But what a dreamer must this Edinburgh reviewer be if he supposes that the Establishment can possibly be transformed into the Arcadia he describes, either by the inadequate changes which he proposes, or by any other; or that Nonconformists are likely to wait for the realisation of these halcyon visions! If he could only enable plain, practical, unsophisticated men to grasp his own vague and nebulous views, and would impart to them some of his own enthusiasm on their behalf, his labour would not be in vain. As it is, he will, we suppose, continue to pipe, though but few dance to his piping, and in the enjoyment afforded to himself by his own music will find compensation for its failure to captivate his countrymen.

ECCLESIASTICAL NOTES.

WE always look forward with interest to the Islington Clerical Meeting, which is the most effective annual gathering of the Evangelical party in England. Here, there are very plain and frank speeches, good brotherly feeling, a devotional spirit, and a high spiritual aim. It is something like what a Convocation of the Established Church in England would be, were it freed from the State, saved the necessity of devising projects for legislation, and representative of the Evangelical body. We may say it resembles, for it is the same thing, a meeting of the Congregational or Baptist Union, at which the sole great aim is the increase of the Kingdom of Christ and the power of spiritual religion. This year's meeting was presided over, as has been customary, by the Rev. Daniel Wilson, whose address only just alluded to ecclesiastical as distinct from religious subjects, and here Mr. Wilson, to our surprise, expressed his opinion that the Bennett judgment would, in the long run, benefit the Evangelical party. In a sense, which Mr. Wilson would not accept, we also believe this, for it will undoubtedly accelerate the separation of the Church from the State. The subjects that were afterwards discussed were "The True Place of the Sacraments in the Christian System," which was ably introduced by Professor Birks; then a paper of unusual power was read on "A Barren Ministry," which was followed by a very impressive debate. The next question was the "Objective Presence," introduced by Dr. Boultbee, and the last, the "Efficacy of Prayer," which elicited perhaps the ablest discussion of the whole, and well sustained the intellectual ability of the Evangelical clergy.

In the recent annual report of the Hereford Diocesan Board of Education, there is a really refreshing statement of the objections to the School Board system. The diocesan board object to the present Act because it does *not* allow perfect equality. This is one of the objections:—"We hold it unjust that all the precautions taken should be against religion, none against atheism, infidelity, or fanaticism. We hold it unjust that all the checks

imposed in it should be against too much knowledge of God; none against too little. We hold it unjust that the religious and non-religious systems should not be treated on the same footing, for there is no equilibrium preserved between them." Many other objections are urged which, on the face, look really new, but the board also sees practically one thing, viz., that "the denominational schools are nearly all now in the hands of the Church—the Dissenters have made theirs over, where they could, to the school board—and, therefore, opposition to denominational schools means, and must hereafter always mean, opposition to Church education." The "new programme" is then rigidly examined, and at the end we have the declaration, that if the separation of secular from religious instruction be forced upon Church schools "the Church will not give up her office of teacher. She will create new appliances to meet the new emergencies. But it is not for the good of the Church or of society that she should be forced in self-defence to be a great proselytising agency." This last declaration is the most refreshing of all, when everybody knows that with or without the aid of law, of its own choice and will, the Established Church has been the greatest proselytising agency that has ever existed.

Another Ritualistic agency has been established, calling itself "The Brethren of the Holy Cross." It has its home at Carlisle, or perhaps, this is only one of several homes. However, the Carlisle home was opened last week. We take a portion of the description of the ceremony which then took place from the *Carlisle Journal*.

All being prepared and a congregation of about twelve persons (admitted by ticket) having taken up their seats, the strains of the harmonium are heard, and the procession of Brethren from their home in the court enters the church wearing long black cassocks, with short white surplices over them; two or three of them being decorated with scarlet stoles, fringed and embroidered with gold; and another having across his shoulders a narrow sash of similar manufacture. Heading the procession marches a lay brother bearing a large brazen cross, ornamented with crystals—the emblem of the order. He is followed by four choristers, and then come the rest of the brethren—clerical and lay—walking two abreast, to the number of about sixteen or eighteen. The brethren having taken the places assigned to them on the side-benches, the cross is deposited in the left hand corner of the chapel—there to remain till the close of the service which forthwith begins.

The religious service, in which there was nothing very extraordinary, being over,

The blessing was then pronounced, the "Nunc Dimittis" was sung, the brazen cross was brought out of the corner, and the brethren marched out of the oratory as they had entered it. As they passed out into the open air, each brother donned his biretta, as the square silk cap worn by the priesthood is called.

Our columns to-day are, unhappily, heavily laden by the hand of death. First, we regret to have to record the death of Mr. F. J. Sargood, a well-known and active member of the Nonconformist body in London, whose public services as well as whose private character won for him, during a long and active life, the highest regard and esteem. Mr. Sargood—a sketch of whose history will be found elsewhere—was a Nonconformist before he left England for Victoria, and in that colony he brought his Nonconformist principles into active play. Being elected a member of the Colonial House of Assembly, he persistently opposed all State grants for religious purposes, and before he left the colony introduced a Bill for the abolition of the grant, and carried it through the Assembly. This, we believe, was the first step towards the abolition of these grants in the Australian colonies. Some years ago, on the platform of the Liberation Society, of which for many years he was a member, Mr. Sargood brought the Colonial Establishment question before the attention of the friends of religious equality in England. Mr. Sargood, however, was not merely a theoretical voluntary. He was an active and liberal supporter of all "good works," and he will long live in the affectionate memory of all who knew him.

The next death is one that will be still more widely felt. On Monday, the Hon. and Rev. Baptist Noel departed this life. It is some time since Mr. Noel resigned his ministry, but he was one of those men whose existence is a public power, and whose loss, even when active work has comparatively ceased, is everywhere felt. Long before Mr. Noel left the ministry of the Established Church, he had a large floating congregation of Nonconformists, who did not hesitate occasionally to attend his ministry, although they would have attended no other ministry in the Establishment. He was then the most popular Evangelical preacher in London, but the nature of his popularity differed greatly from that of such men as the late Canon Melvill, and still more from that of Dr. Croly. The latter were eloquent, and cultivated the art of oratory to a remarkably successful extent, but Mr. Noel never did this. His was the eloquence that sprang from deep conviction and earnest feeling, expressed in the gentlest and most persuasive style and language, but with a power to which no mere art of oratory could ever attain. Evangelical truth was never more winningly, nor more successfully, placed before an audience, than it was by Mr. Noel. Much there was in the preacher's manner to commend him. It combined dignity and simplicity in a most remarkable degree. When, in 1849, Mr. Noel, on publishing his essay on the "Union of Church and State," seceded from the Establishment, most of his John-street congregation, we believe, followed him. The excitement caused by the publication of that essay none can forget. It seemed like a wrenching in twain of the whole Church; but it was not followed by the results that, at the time, were certainly expected. It was widely read, perhaps more widely than any book of its class; but it failed to influence Church opinions—even Evangelical Church opinions. The reasons of this one need not go far to seek, but it would do no good to express them. The book had, however, a remarkably strengthening effect on the weaker-kneed section of the Nonconformist bodies, who, at that time, were doubtful whether the movement for the separation of the Church from the State was not too radical for them to join. Seeing an Hon. and Rev. minister of the Established Church—the most honoured and the most reverend—joining it, they gradually changed their position, until few were left who stood altogether outside the Anti-State Church ranks. Mr. Noel's essay retains its value as the most comprehensive that has yet been written, and we should be glad if it could now be reprinted—a course to which, we know, Mr. Noel once gave his assent. Mr. Noel never appeared on the Liberation platform. He withdrew from personal, and especially from political, controversy. He held his principles to the last, but had his own way of giving expression to them. Of his service to Christian truth in the Baptist denomination others will no doubt speak; but all know, who know anything, how faithful and how devoted it was.

Another death is that of one who is well described as one of the "giants" of the age—Dr. Lushington, the greatest of ecclesiastical lawyers and judges. To him the Church owes some of the most remarkable ecclesiastical decisions, that in the case of the *Essays and Reviews* standing very conspicuous. But great as he was as a lawyer, Dr. Lushington's decisions were often upset. The *Essays and Reviews* case is an instance, and the Braintree Church-rate case a very notable instance. Dr. Lushington, like his brother Charles Lushington, was, when in the House of Commons, a powerful supporter of all measures of ecclesiastical reform.

Two matters of foreign as well as home interest are brought before us this week. A Japanese student has written a very English sort of letter to the *Times*, protesting against missionary work in Japan. His opinion is that the Japanese religion is superior to Christianity, although, at the same time, the people will welcome Christianity in many of its forms. But, he says,—

We protest, and protest strongly, against the invasion of our country by missionaries, often ignorant and blundering persons, liable to be imposed upon by every cunningly devised fable which comes to them from pretended converts, and eager to support such converts by all the moral and material forces of the West. Even now, the house or the service of the missionary too often becomes a place of refuge for criminals, who are there assisted to escape the punishment due to their crimes. We must protect our soil and our people against the perils incident to such an invasion as this; and we say, in the meanwhile—Let the Christians who come among us teach our better classes by their example, and they may thus open to themselves a way for converting our poor by precept.

There is fairness and there is force in this—supposing it to come from a "Japanese student."

Then we find that the "Madagascar bishopric" is after all not given up. The subject was dealt with at the Propagation Society last Friday, when it was moved that a bishop should be sought from Scotland or Ireland—these being free Episcopalian churches. This is a step of revolt, and so it was stated that the hope of getting the Crown to allow a bishop to be appointed had not altogether been given up, for indeed the Primate was still in communication with Earl Granville; but in answer to this, complaint was made of the "interminable delays" that had taken place, and the whole matter was denounced as an "intolerable grievance." The Bishop of Lichfield defended the Church, and then suggested an amendment, which was, however, most unanimously rejected. Another amendment, expressing the desire of the society to have a bishop, was passed; and so the matter stands as it was, a little additional weight being put into it. Our readers know that there are only about 400 nominal Churchmen in Madagascar, but men will do a good deal to make one more "proselyte," and it is thought that the sight of a bishop will do this. It isn't found to be so in England.

THE DISESTABLISHMENT MOVEMENT.

STORMY AND EXCITED MEETING AT CREWE.

A somewhat turbulent meeting was held at Crewe on the 13th, on the occasion of the Rev. Charles Williams delivering an address. The local report says that the Conservatives determined not to let the Liberationists have it all their own way, and at half-past seven, when the lecturer, accompanied by Dr. Lord, his chairman, and other gentlemen, arrived, he was received with cheers and counter demonstrations, which were the sign of the ensuing storm. On the platform were observed the Rev. W. A. Blake, the Rev. R. P. Cooke (Baptist, of Nantwich), Messrs. John Eaton, W. McNiel, Martin Heath, R. Pedley, and J. F. Alexander (Liberation Society's agent from Manchester). When the noise had subsided, the Chairman made a few introductory remarks, and then Mr. Williams rose. He was at once received with cheers and hisses, and this treatment, with other illustrations of the divided temper of the meeting, continued through the whole run of his address. "State Church for ever!" cried some when Mr. Williams expressed his opinion that the State Church would not last; "Never!" cried others when he prophesied that disestablishment would be proclaimed. Then came howlings, and so on, excepting every now and then when certain sentiments were expressed which were unanimously applauded. The mention of Mr. Gladstone's name, however, evoked "cheers, howls, disorder, and waving of hats, which continued for some minutes." Throughout, however, the cheers, which were frequent, predominated, the lecturer making good points and the audience being exceedingly animated. At the close a Mr. Farrington rose amid cheers and cries of "Wire in." He congratulated the Churchmen of the country on the very eloquent discourse they had just heard, and was sure it would not do much harm. He then proceeded to make some remarks and questions, to which Mr. Williams replied. He sat down amidst cries of "Wire in" and general disorder. Mr. Williams replied, and a vote of thanks to him was unanimously carried.

CONTROVERSY AT WIGAN.

The Rev. Dr. Potter, of Sheffield, the same gentleman who has made himself notorious by his charges against Mr. Gladstone, recently lectured at the Public Hall, Wigan, in reply to a previous lecture given by Mr Gordon. It is stated that there was a crowded attendance. Under certain conditions discussion was allowed. Dr. Potter spoke in his usual manner, amongst other things expressing his regret that gentlemen such as Mr. Gordon could not see that in acting as they were doing they were exciting a war of classes that might end in blood, for before Churchmen would part with what was intended to be taken from them, and permit their cathedrals to be the property of a joint-stock company, to be used by every travelling preacher who called himself a minister of God, they would lay down their lives as their forefathers did, and seal their faith with their blood. (Great cheering.) Dr. Potter also said that he had a great respect for Dissenters, because a vast number of them did not know the question, but he did not respect the demagogues, the travelling preachers who went about attacking the Church, who either knew the opposite side of the question, and would not tell it, or who did not know it, and were, therefore, unfit to speak upon the subject.

At the close of the lecture, Mr. Gordon, amidst some considerable disorder, made his way to the platform. He explained, in reply to Dr. Potter, the origin of Church property, and offered to debate the whole subject, from time to time. To this Dr. Potter said he had debated with Mr. Gordon before. Mr. Gordon had not, like him (the speaker), a territory containing over 6,000 souls to look after, which prevented him travelling all over England for debate; and then, again, Mr. Gordon received so much for every debate and lecture from the Liberation Society. (Cheers and groans.) He should be engaged on Thursday, but he was quite willing to write letter for letter with him in the local papers.

A discussion now went on as to Mr. Gordon's payment, and eventually a resolution was passed condemning the present Government, expressing the opinion that it should be driven from office, and glorifying the policy of 1688. This was seconded and carried, and the meeting concluded with the "National Anthem."

Mr. Gordon lectured in reply on Thursday evening also at the Public Hall. Mr. J. Cross, J.P., occupied the chair; and on the platform were the Revs. H. J. Senior, F. G. Collier, and R. Aikenhead, and a large number of the members of the Wigan branch of the Liberation Society. The proceedings were subject to constant interruption. The chairman was interrupted in his opening speech, and it was loudly maintained that Mr. Gordon ought not to lecture, but to "write to the papers." At last some quiet was restored, and Mr. Gordon rose, being received with cheers and groans,

He had got on a little when the noise increased. Says the *Wigan Observer* :—

Amid constant interruption, including stamping on the floor, whistling, and hooting, Mr. Gordon replied to the portion of Dr. Potter's lecture concerning the Divine sanction for national establishments of religion. At one point the chorus to "Rule Britannia" was sung by a portion of the audience, and the chairman reminded them that the meeting was not held for the purposes of a concert, while Mr. Gordon offered to listen to the singing for an hour if they would hear him for half an hour. The disturbance, however, became louder as the lecturer proceeded, and his remarks on the second part of Dr. Potter's subject—the political expediency of national establishments of religion—could not be heard except by those who were close to the platform.

Mr. Gordon was ultimately obliged to conclude, which he did in these words :—

We are quite sure that the time will come when you will think very differently of your conduct to-night, that no amount of argument of this fashion will serve any cause, and certainly will not put us down. You may shut up the hall to-night, you may send me away a tired and weary man, you may disturb my night's sleep and give me great fatigue, but you cannot stop a great movement, you cannot put down a great cause, you cannot hinder God's work. I ask you, therefore, in your better moments, to think over this great cause, and to look carefully into the whole argument. I should have been prepared to address you at greater length if you had been prepared to listen to me. I have done this from a sense of duty and no more ; and I shall only be happy to interest myself further in this Wigan debate if need be. I am pledged to write in the Wigan papers, and I shall do it. I say again I would have been willing to speak if you had been willing to listen to me, and upon you and your conduct I cry out what must be the cry of every honest man in this room, that it is a scandal and a shame. (Loud cheers and groans.)

Further tumult took place on the vote of thanks, and then the meeting broke up into groups of disputants, but as soon as the platform was partially cleared, a rush was made upon it by some who were near, and rough work was threatening, when a detachment of police-officers, under the command of Inspector Liptrot, entered the hall and gradually cleared it without much difficulty.

DRONFIELD.

On Monday evening, the 16th, Mr. Gordon lectured at Dronfield on the Church property question. The Rev. E. Ireland presided, and was accompanied on the platform by Messrs. F. P. Rawson, H. Rawson, and J. Milne. There was a good attendance, and amongst those present was Mr. Brown, of Ripley, lecturer to the Derbyshire Church Defence Association. The Chairman, in briefly introducing the lecturer, said if Liberationists were the robbers and spoliators they were represented to be by their opponents, the true friends of the Church ought to rejoice that they persisted in holding such meetings as the present, as they gave publicity to the facts of the case ; and by inviting discussion, the Liberationists exposed their own dishonesty and wickedness if their action was wrong. He was sure, too, that if the action they were taking was dishonest, there was sufficient intelligence and manliness in the country to oppose it. At the close of the lecture Mr. Brown was invited to reply, which he did to some extent, but said that he could not sift point by point the question of tithes that evening, and suggested that he and Mr. Gordon should have it out "hammer and tongs" on another occasion.

SKIPTON.

On Tuesday Mr. Gordon lectured at Skipton, when the chair was taken by Mr. J. B. Dewhurst, also was accompanied by the Rev. P. Britcliffe, T. Urndson, and Mr. John Andrew. The hall was full. The chairman explained and vindicated the objects of the Liberation Society, and Mr. Gordon addressed the meeting in a lecture which was enthusiastically received. At the close of the lecture, the Rev. H. North, curate of the parish church, rose to ask questions, and was received with a hearty and unanimous outburst of applause. Mr. North was requested to go upon the platform, which he did, and then proposed to Mr. Gordon a series of questions on various aspects of the controversy. These were replied to, and in the end, Mr. North promised a more extended answer to the lecturer.

SEDBERGH.

On Wednesday evening, Mr. Gordon gave a lecture in the Congregational Chapel, Sedbergh, on "Mr. Miall's Motion." The Public Hall not being available, about 500 persons were crowded into the chapel, and there was the greatest enthusiasm, but no disturbance as at the meeting held at Sedbergh last month. Mr. Thomas Harrison, of Birks, took the chair, and in addition to the lecture of Mr. Gordon, Mr. John Andrew, of Leeds, addressed the meeting. On the platform there also appeared the Revs. W. Moister, T. Hargreaves, (Wesleyans), T. Fayers (Baptist), R. Pool (Independent), R. Rennison (minister of the Society of Friends ; also Messrs. J. Guy, J. Punch, A. Trotter, J. Robertson, R. Wheater, and J. Handely, all of Sedbergh and the locality. The two meetings held have created a large number of friends to the Liberation Society.

LONGWOOD.

A lecture by the Rev. W. Best, B.A., of Leeds, has been delivered at the Mechanic's Hall, Longwood, to a large audience. Mr. Shansey, J.P., presided. Mr. Best, in an exceedingly full and well-arranged lecture, examined the position and character of the Establishment. Several questions, of the usual character, were afterwards asked by Mr. Robert Welsh, of Huddersfield, when the Rev. G. C. Lawrence, vicar of St. Paul's, Huddersfield, rose and said he did not wish to ask any questions of Mr. Best, but he would like to say a few words upon the understanding that they should not cause any annoyance either to the Chairman or the lecturer. The Chairman said personally he had no objection. This was not a meeting for discussion, and if Mr. Lawrence would confine himself to the question, he had no objection. The Rev. G. G. Lawrence said he simply rose to say that he thoroughly and cordially acknowledged the entire absence of personalities that had marked the lecture which they had just heard. He did not know of the instance to which the Chairman alluded in his opening remarks, but he was quite sure of this, that if there should be any lecture in reply, there would be the same absence of personalities that had characterised the proceedings of that night. He was not in a position to make an authoritative announcement, but he had no doubt the Church Defence Association, lately formed in this district, would think it desirable that a return lecture should be given. If it was, there was one characteristic about Yorkshiremen, and that was the love of fair play, and he hoped they would listen to all as attentively as they had done that night. The Chairman explained that what he referred to in his opening remarks was the way in which Mr. Massingham, at the last return lecture, caricatured one of the agents of the Liberation Society, who happened not to be so full in the face as himself, and also to Mr. Massingham's personalities with regard to his friend (Mr. Best) having lost one eye. What he (the Chairman) said was that such things were not argument ; and all they wanted was fair play. The Rev. Dr. Stock, in proposing a vote of thanks, gave a vigorous address, and the meeting soon afterwards closed.

IDLE.

On Tuesday evening last a lecture was delivered by Mr. Best, in the Independent Schoolroom, Idle, under the auspices of the Idle branch of the Liberation Society. The subject of the lecture was, "Church property : How is it distributed, and whose is it?" There was, says the *Bradford Observer*, a good attendance, though the room was not so full as upon some former occasions. Mr. Charles Turner occupied the chair, and in a short introductory speech made some very pertinent and telling remarks upon the misconceptions and misrepresentations which Liberationist lecturers have to contend with.

It would not be possible, says the same journal, within the limits at our disposal to epitomise the lecture which followed so as to give a fair report of the lecturer's arguments and statements. Mr. Best is a rapid and fluent speaker, and for upwards of an hour he riveted the attention of his audience. It may be safely said that this was the most powerful lecture that has yet been delivered from the Liberationist platform in Idle. A cordial vote of thanks was unanimously and rapturously given to the lecturer, and another to the chairman, when the meeting was brought to a close. The anti-Liberationists were busy distributing handbills during the evening, stating that the Rev. G. G. Lawrence, vicar of St. Paul's, Huddersfield, would reply to Mr. Best's lecture at an early date. The subject is engaging the attention of the people of Idle to a great degree. There will be a public meeting on the 28th instant to support Mr. Miall's intended motion.

APPROACHING MEETINGS.—Another batch of meetings, covering a wide extent of ground, has, we understand, been arranged for next week ; the secretary is to visit Daventry and Northampton, and at the latter town is to be joined by Mr. Edward Jenkins, author of "Ginx's Baby." The Rev. T. Adams, of Daventry, is to lecture at Blockley, Stow, and Shipston ; and the Rev. T. Harwood Pattison, of Rochdale, at Newcastle, South Shields, Sunderland, and other places in the north. Mr. Gordon is to lecture at South Shields, and subsequently will engage in discussions at Dronfield and Preston. The Rev. Charles Williams will be at Sedgley on the 23rd. Meetings in the Midland Counties, in Devonshire, and in Scotland, are to be held in February.

THE POLICY OF NONCONFORMISTS.

We have been requested to publish the following address :—

"TO THE NONCONFORMIST ASSOCIATIONS OF GREAT BRITAIN.

"Manchester, January 21, 1873.

"My Friends,—Rarely has any movement made such decisive progress within so brief a period as that which our Nonconformist associations specially advocate. Twelve months ago our enterprise was regarded as chimerical, or, at best, as premature, and undeserving of a statesman's serious regard. To-day the thought and conscience of the nation are enlisted on our side.

"The spiritual exhaustion of the Established Church has been revealed, as perhaps never before, by the almost uncomplaining submission of the whole body of the Evangelical clergy to the decision of the Judicial Committee of the Privy Council, as embodied in 'The Bennett Judgment,' which condemned them to permanent complicity with a doctrine they have consistently stigmatised as idolatrous.

"The statistics published in the *Nonconformist* have demonstrated how much more the Free Churches have done for the religious life of the people than the Episcopal Church, enfeebled as it has been by endowments and privileges.

"At the same time the ever-growing demands of Roman and Anglican priests at home, and the contemporary history of continental States, have made men understand that in the long run and in truth there is no choice between persecution for religious belief and the principle of 'a free church in a free State.'

"In a word, the national temper is so distinctly in our favour that we shall have our own slackness and indifference to blame if the House of Commons does not in the course of the approaching session record the decision we desire on all the most pressing questions of the day. Mr. Osborne Morgan's Burial Bill will be sent to the Lords ; the 25th Clause of the Education Act, against which the Education League has so nobly struggled, will be condemned ; and the treacherous design of endowing a Romish University in Ireland under the fair name of religious equality will be abandoned.

"If, however, we are not simply to repel the encroachments of our opponents, but are to carry our main design into speedy execution, we must throw ourselves heart and soul into the work before us. Our fellow-countrymen are ready to receive our appeals to their justice and to their political sense ; and it rests with ourselves whether or no, at the next general election, the Liberals of the country definitely adopt as a part of their general policy the disestablishment of the Episcopal Church.

"The advocates of privilege and inequality may then resort to all their formidable weapons, pleas of delay, chicane, perversion of the forms of procedure of the House of Commons, and the misuse of the veto which is conferred indeed by the Constitution upon the House of Lords, but is so often used for unconstitutional ends. But the issue will be the same as of all similar struggles ; our adversaries will yield at last, but not before the Commonwealth has received some enduring mischief. Statesmen and rulers should understand that there is risk in delay. Strange and infectious thoughts are taking possession of the mind of the multitude through all Europe, and the very existence of the present social order is endangered. England will not long continue in safety if the masses of the people are to remain estranged from Christ and His Gospel. If our nation is not to be as others, it is high time that religion should be released from bondage, and suffered to put forth her full strength.

"Our own duty is plain. As men we are bound to protest against the unjust disabilities under which we suffer, and to strive for full equality before the law for ourselves and our children. As disciples of Christ, we are still more strongly bound to struggle against a system which is found in this age and country a dangerous enemy of spiritual religion, which in effect denies to Christ the headship of His own Church.

"These are the high motives by which we profess to be guided. Let not our actions, then, contradict our profession, but let us work as in our great Master's eye, prayerfully, patiently, earnestly, and our labour will not be in vain.

"Believe me to remain, faithfully yours,

"RICHARD JOHNSON,

"President of the Manchester Nonconformist Association."

OUR STATISTICAL SUPPLEMENTS.

We have received a long (printed) letter, which would occupy a column and a half, from the Rev. H. H. Moore, vicar of St. John's, Darwen, challenging in minute detail many of the figures relative to that town. As there has not been time to refer to our enumerator, we prefer to reserve the points of Mr. Moore's communication till next week, when we hope to give our correspondent's reply to his criticisms. If Mr. Moore's letter had reached us earlier it would have been dealt with in our present issue.

In an article commenting on the conclusions brought out in our last Supplement, the *English Independent* says :—

It would not be enough to say that by this movement it has laid the Nonconformists of England and Wales under a debt of obligation. For it has been conclusively shown that the voluntaryism for which they contend has not been a failure, as our opponents constantly declare it to be. It has thus thoroughly vindicated the great principle they love, and justified the action they are taking in seeking the disestablishment and disendowment of the State Church. Henceforth it will not do for the defenders of that venerable institution to indulge in wild declamations against Mr. Miall and his supporters as men who seek to make England an ungodly nation. Nor will it be sufficient to talk vaguely about the Episcopal Church as commanding the affection and loyalty of the more influential part of the populations of England and Wales. Such questions as these have been reduced to a matter of statistics, on which any intelligent person can exercise his own judgment and arrive at the exact truth. . . . Let it be distinctly remembered that there is no pretence that these statistics represent the whole truth as regards the proportion of Nonconformist accommodation *versus* that offered by the National Church. They do unquestionably prove that in the towns, that is, in those parts of the country where there is the keenest intelligence, and by whose opinion the nation is so largely governed, the Free Churches are in a vast majority, and Voluntaryism is triumphant. This is sometimes reluctantly admitted

by the other side. But we ourselves assert that we have only a part of the case before us. As the compiler of these statistics freely acknowledges, "we are quite aware that the comparison would not be so favourable to Nonconformists in respect to the metropolis, and less so if applied to the rural parishes." This is a complete answer to the sentimental nonsense which the Registrar of the Newcastle Commission on Education thought fit to send to the *Times* last Friday. If he had carefully read and digested those words he would never have talked so foolishly about raising "a false issue." There has been no attempt to do this. The general proportion throughout the country is not ascertained. Possibly the ratio would be somewhat different if a complete census could be secured. The agricultural districts might save the reputation of the so-called National Church. There may be more and larger buildings in connection with the Establishment than the Dissenters in these unenlightened districts. But with that possible fact in view, we are compelled to inquire, How is it that the peasantry throughout England are so poor, so ignorant, so degraded, and that they take the first opportunity that offers to revolt against their masters and pastors? If the "educated gentleman" who not only have taught them for ages past, and so generously given them "port wine, rice, sago, and thick blankets," had been to these poor people all that our worthy registrar thus asserts, how are we to account for their melancholy condition at the present hour? The only explanation we can give is that, while the Church has had the buildings for the people, it has never won the affections of the people. And we are convinced that had the Free Churches been at liberty to establish themselves in our villages and hamlets, a very different and far brighter story would have to be told.

The *Freeman*, also, in giving the final summary of the statistics, remarks:—

W have watched with considerable care the controversies which have followed the appearance of each statistical supplement, and rejoice in being able to testify that, not only so far as good intentions go, but also in fulness and accuracy of information, the compiler has shown himself competent for the efficient performance of his duties. In temper, fairness, and ability, as well as in honourableness, he has proved himself to be superior to critics like Dr. Hume, of Liverpool, and to censors like the *Standard* and its provincial satellites. Opponents are not satisfied with anything short of victory, otherwise we should expect them to acknowledge that the last of the supplements has conceded all that they could reasonably desire and more than they could righteously demand. Our contemporary's statistics for Liverpool, Wolverhampton, Bristol, Halifax, and Nottingham, especially were called in question. Revised tables are now given. Dr. Hume's figures are accepted for Liverpool. In Supplement number one, the statistics for that borough were (1872) Church of England 70,573 sittings, increase since 1851in sittings, 10,028. The last supplement assigns to the Church of England in Liverpool 84,636 sittings, and an increase of 24,091 on the number in 1851. But then this estimate includes 22 mission stations, and 17 places of worship in prisons, workhouses, &c.; in all 12,180 sittings. Hence the discrepancy between the compiler and Dr. Hume. We question the wisdom of the concession made. There should have been deducted at least the sittings in seventeen places which are not provided by the Church of England. Still, we appreciate and admire the spirit in which the compiler concedes so much. . . . If all the facts were known, we should find that Roman Catholicism, in England and Ireland, is not so strong in 1873 as it was in 1851. The United Kingdom is becoming more Protestant. We thank our contemporary for supplying us with this interesting and useful information. It encourages us to toil, and inspires us with confident hope in the future of our country.

The *Baptist*, a new penny denominational organ, which was launched this year, after quoting the results of the tables, says:—"What could be more eloquent than these hard and unanswerable facts? They tell their own story in a way that makes comment almost unnecessary, and it is one that Episcopalians should immediately take to heart. . . . The question of disestablishment is becoming the leading one of the day, and these figures will serve greatly to fortify the positions and arguments of the attacking party."

Our statistics appear to have excited some attention in the United States. The *New York Independent* remarks that "the main purpose of the Nonconformists is a good one, and the distinguished consideration which the London *Times* recently bestows upon them shows clearly that they are making headway. It will be a good day for both Church and State in England when their unnatural alliance shall terminate." The *Christian Union* (the Rev. Ward Beecher's paper) also observes that the sensation produced by our statistics "is not surprising, for if, as they attempt to show, the voluntary principle does more for the support and extension of religion than the Established Church, the defenders of the Church will feel that their foundations are destroyed, and disestablishment ensured."

A correspondent of the *Daily News* states that Lord St. Asaph, son of the Earl of Ashburnham, has just joined the Church of Rome.

The *Irish Times* announces that the Commissioners of National Education have withdrawn the grant from the Callan National Schools.

The *Rock* understands that a presentment has been made against certain ritual observances, as practised by Dr. Lee, in All Saint's Church, Lambeth. This has, of course, been lodged with Dr. Lee's diocesan, the Bishop of Winchester.

THE NOTTINGHAM NONCONFORMIST ASSOCIATION have arranged for a conference on the 23rd inst., at which the Keyworth School Board case, the Carlton burial case, and the payment of fees to sectarian schools by boards of guardians, will be among the subjects discussed.

THE QUARTERLY ON THE IRISH EDUCATION QUESTION.—In an article on "The Ministry and University Education in Ireland," the new number of the *Quarterly Review* assumes that Mr. Gladstone will do away with the present universities, and constitute one which will be, like London, an examining board only, and strongly condemns this scheme. "The creation of an examining board . . means the destruction of those institutions whose influence with the Irish people the Roman Bishops fear. . . . It opens the door for the exercise of that skill in intrigue for which Ultramontanism is famous. We have seen in the case of the Rev. Mr. O'Keeffe the sort of work we may expect from a body of this kind."

A FLING AT A BISHOP.—The daughter of a well-known and recently deceased dean has ably followed the footsteps of Mr. Leech in delineating the incidents of the hunting-field in a popular periodical. Diana Vernon makes an *agréable* heroine in one of Scott's novels, but we are not so well pleased to meet her again in the household of an English bishop. She was out, however, the other day, and met, so the papers say, with a severe fall, but as happily the young lady seems to be none the worse we do hope her papa will turn the mishap to good account, and advise his daughter not to hunt any more. A deceased prelate in a northern diocese was greatly blamed because, though his children were constantly going astray, yet, like Eli, "he restrained them not." And we fear that in this consorious age there will be those who think that the hunting field is hardly the best training school for the female members of a bishop's family. At any rate, if bishops are expected to "mount" all their daughters, episcopal incomes will have to be largely increased.—*The Rock*.

DR. PARKER'S NEW CHURCH AND THE COMMON COUNCIL.—At the meeting of the Common Council of the City of London, on Thursday, a somewhat novel resolution was proposed by Dr. Deputy Fry. It was "that the church and congregation connected with the Poultry Chapel having purchased of the City a freehold site on the Holborn Viaduct at a cost of 25,000*l.* upon which they are now erecting a church, to be known as the City Temple, designed (exclusive of large provision for day and Sunday-schools) to accommodate twenty-five hundred persons, involving an expenditure of more than 31,000*l.*, thus making a total minimum outlay of 56,900*l.*, this court, wishful to mark its interest in so great a movement, and in recognition of the public spirit displayed in the determination to perpetuate a long-existing connection with the City, *do contribute three hundred guineas for the purchase of a pulpit*, to be for ever held as commemorative of the gift of the Corporation of London." The consideration of the motion was adjourned.

A NEW CHURCH CATECHISM.—The following is a quotation from "A First" and "A Second" "Catechism for the use of Children of the Church," which have been issued by the Church of England Extension Association. The following are a few of the questions and answers:—Q. What is the Eucharist?—A. It is the body and blood of Christ. Q. How did the bread become the body of Christ?—A. He took it into His hands and said, "This is my body." Q. What did our Saviour give the Apostles power to do?—A. To make bread and wine His body and blood. Q. Did He give this power to anyone else?—A. Yes; to the bishops and priests who came after them. Q. When do the bread and wine become Christ's body and blood?—A. When the words of consecration are said by the priest at the altar. Q. What is the Holy Eucharist besides a Sacrament?—A. It is a sacrifice. Q. What is a sacrifice?—A. Something offered to God upon an altar. Q. Can we hope to be saved without it *(the Holy Eucharist)*?—A. No; we cannot. Q. What *Sacrament* makes us strong and perfect Christians?—A. Confirmation. Q. How can we be free from sin after baptism?—A. By absolution. Q. What is absolution?—A. The forgiveness of sin. Q. Who can give absolution?—A. A priest. Q. Would it be wrong to keep back any sins in confession?—A. Yes; it would be a very grievous sin; it would be lying to God. Q. If we receive absolution with penitence, may we hope that our sins are forgiven?—A. Yes; we may feel sure that they are forgiven. Q. Can we do anything to show our love for the departed?—A. Yes; we ought to pray for them.

THE MEMBERS FOR HERTS ON ECCLESIASTICAL QUESTIONS.—On Thursday evening the Liberal members for Hertfordshire, Mr. Henry Cowper and Mr. H. R. Brand, addressed a large number of their constituents in the Town-hall, Hitchin. Mr. Cowper, as regarded the Education Act, desired to lay down this general principle—that where there was a community divided into different sects, if they were to have a national system, they should have united secular and separate religious education. (Cheers.) Any system which had any pretension to be national must in the long run conform to that principle. The Government, however, in undertaking the Herculean task of dealing with the subject of education, necessarily availed themselves of every possible assistance, and had therefore rather to supplement than altogether to supplant the existing school system. (Hear. hear.) When Mr. Miall brought forward a motion condemning the Government measure, he was unable to support him; but on the subject of the 25th clause he was ready to meet the extreme wing of the Liberal party. (Hear, hear.) He voted against that clause, and should be happy to see it done away with entirely; but he thought there should be some means of enabling indigent parents to send their children to whatever school they thought proper. With respect to Irish education, he would not be a party to any measure by which the present system would be set aside and a denominational one established. (Hear, hear.) Mr. Brand said that on the question of the disestablishment of the Church of England, Mr. Miall had lately warned young politicians not to commit political suicide. (Laughter.) He, for one, was not disposed to do so; but, much as he valued the representation of the constituency which had returned him to Parliament, he would not retain the position with which they had honoured him for one moment at the sacrifice of principle. (Cheers.) He had always held and said that the disestablishment of the Church of Ireland was not a precedent for that of the Church of England. The Irish Church was an alien Protestant Church, established in a Roman Catholic country; while the Church of England was a national Church, and lived in the affections of the great majority of the people. ("No, no," and cheers.) With respect to the question of education, he did not regard it either as it affected the interests of Nonconformists or those of Churchmen, but as it affected the interests of the children. Changes were needed in the present system, but they should be tentative rather than sweeping. He would be glad to see a school board established in every district of the country and the 25th clause repealed, and he looked forward hopefully to the time when all the children who were now neglected would receive the benefit of instruction, and the country have united secular and separate religious education. (Cheers.)—An elector declared his conviction that if the Government persisted in their present policy on the education question they would lose the confidence of a large portion of the Liberal party throughout the country. His remarks were received with cheers. A resolution expressive of confidence in Mr. Cowper and Mr. Brand was adopted.

Religious and Denominational News.

There is some idea of selling the Wesleyan Mission-house—Centenary Hall, as it is called—in Bishopsgate-street. It is said that the enormous sum of 120,000*l.* has been offered for the building and site.

BLEANAVON.—The recognition services in connection with the settlement of the Rev. S. Owen, minister of the English Congregational Church, Blaenavon, Mon., were held on Wednesday and Thursday, the 15th and 16th inst. Amongst the ministers who officiated were the Revs. Professor Morris, of Brecon, J. Roberts, Neath, H. Oliver, B.A., and W. Jansen Davies, Newport.

THE REV. DR. LEGGE, the well-known missionary and Chinese scholar, has resigned the pastorate of Union Chapel, Hong Kong, after a lengthened and faithful ministry, and intends to return home in a short time. The Rev. M. Lamont, of the English Presbyterian church at Portsmouth, has been appointed to succeed him in the pastoral charge at Hong Kong, and is to receive a minimum stipend of 600*l.*, besides having his passage out defrayed.

THE ISLINGTON CLERICAL MEETING.—The annual gathering of clergymen of the Established Church belonging to what is known as the Evangelical party took place on Tuesday at Bishop Wilson's Memorial Hall, Islington—the Rev. D. Wilson presiding. About 300 clergymen were present. The first subject appointed for consideration was opened by the Rev. Professor Birks, being "The true place of sacraments in the Christian system"; and among the other topics discussed was "The efficacy of prayer."

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The January social meeting at the central rooms, 165, Aldersgate-street, was held on Thursday, the 16th inst., and received a special character, from the direct invitation by the committee of such young men in commercial houses as are not seen at the usual services of the churches or at meetings of the association. About 350 responded, and, after partaking of refreshments, adjourned to the lecture hall, where, after prayer and singing, an address was delivered by Lord Radstock. His lordship selected as the subject of his address Heb. i. 1—3, dwelling especially upon the words, "He hath in these last days spoken unto us by His Son."

GREAT DRIFFIELD.—A *soirée* for the purpose of bidding farewell to the Rev. William Mitchell as pastor of the Congregational Church was held in the Schoolroom, Exchange-street, on Tuesday, the 7th inst. After tea and coffee had been served the chair was taken by the Rev. James Sibree, of Hull, secretary of the East Yorkshire Congregational Union, and the meeting commenced by singing and prayer. Mr. Henry Angas, on behalf of the church and congregation, presented to Mr. Mitchell a purse containing fifty sovereigns, and to Mrs. Mitchell a handsome china tea service, as a mark of their high esteem of his sixteen years' services as their minister. Mr. William Bradshaw presented to Mr. J. F. Shepherdson, who for twenty-five years had been voluntary organist, a twenty-guinea harmonium by Christophe and Ettienne, together with a quarto copy of the Congregational Psalmist. Mr. Mitchell and Mr. Shepherdson returned thanks for the testimonials, and addresses were delivered by the Revs. J. Baxandall (Baptist), J. Wilkinson (Wesleyan), E. Cornish (Free Church), Messrs. H. D.

Marshall and J. Purdon. The meeting was then closed with the doxology and benediction.

NOTTINGHAM.—The annual meeting of the church and congregation assembling at Castle-gate Chapel, Nottingham, was held at the Mechanics' Hall on Wednesday week. About 450 persons sat down to tea. The pastor, the Rev. C. Clemance, B.A., stated that the number of members on the books was 632; that fifty-five had been added during the year, and that, notwithstanding that during the twelve and a half years of his pastorate two groups of members had been dismissed to form other Independent churches, and a third group had seceded to form a Presbyterian church, the number of members was now as large as before the first offshoot was detached from them, and showed an increase of 150 members during the pastorate of its present minister. Additional interest was given to the meeting by the final effort being made to pay off the debt on the chapel property. The debt in 1867 was 3,100*l.* Since then it was resolved to pay off that sum by annual subscriptions. At the commencement of the meeting 126*l.* was reported as due, but, with a slight effort, it was soon announced, amid much cheering, that the entire debt was extinguished, and a 20*l.* balance left in hand. This is the first time during the present century that the chapel property has been free from debt. The Rev. R. Nobbs, assistant minister, being about to leave for Rochester, a presentation was, at the same meeting, made to him of upwards of a hundred volumes of books, and a purse of 28*l.*

GOLDEN-LANE, CITY.—As our readers are aware, a mission is carried on in Brackley-street, Golden-lane, under the auspices of the young men in the establishment of Messrs. J. and R. Morley, the movement being of course quite distinct from that conducted by Mr. Orsman. This district is, as is well known, crowded with costermongers and a poor population in general. On Friday evening Mr. Samuel Morley, M.P., presided at the annual entertainments to parents and others connected with it. The children of the schools, numbering 440, had been previously entertained during the week. Mr. Morley addressed the people in the Mission-hall, telling them that those who came to work amongst them had but the one object of their social advancement, and that he had the best possible belief that in consequence of these labours there were large numbers of people anxious to do better, and to "make their lives more like common sense." He felt bound to refer to one cause of a dreadful waste of life in the neighbourhood—indulgence in drink; but in this he hoped and believed there would be a great improvement in the future. Their friends, who earnestly sympathised with them, did not want to get pounds, shillings, and pence from them, but to show them the way to social advancement. He believed the time was coming when the question would be, not, what is your wealth and station? but, What are you in sight of God and of each other? The meeting was afterwards addressed by Mr. T. B. Smithies, the Rev. J. Thain Davison, Dr. Wilson, Mr. W. E. Shipton, and other gentlemen.

THE BRITISH AND AMERICAN CHAPEL, ST. PETERSBURG.—The annual *soirée* of the above place of worship was held on Jan. 1st, Russian style, when an unusually large company sat down to tea in the lecture-room, the tables being presided over by Mesdames Muirhead, Prince, Nobbs, Nicolson, Thornton, Morrison, Gibson, and Hall. After the tea the company went into the chapel, which had been tastefully decorated with evergreens, mottoes, and designs composed of American, British, and Russian flags. On the platform round the pastor (the Rev. B. J. Hall) were seated the deacons of the church, and the speakers of the evening. The meeting was opened with an appropriate hymn; the pastor then briefly addressed the meeting, and called upon the treasurer, Mr. G. H. Prince, who gave a cheering statement of the financial state of the church. The meeting was then ably addressed by the Rev. W. Nicolson, M.A., agent of the British and Foreign Bible Society, Rev. J. Key, M.A., of Alexandroffsky, and Messrs. H. Moore, Gibson, Hilton, Nobbs, Thompson, McLaren, and Thornton. Several select pieces of music were sung by the young friends, and musical duets were admirably rendered upon the piano by the Misses Shepherdson, and upon the organ by Mrs. Cattley and Mr. E. Roper. The meeting closed after the usual votes of thanks, with the national anthem and the benediction, the organ playing the Russian national air as the friends went out.

HORNCASTLE.—The Congregational church in this town having been closed for the purpose of reseating, &c., was opened for worship on Tuesday evening, 7th inst., by the Rev. W. F. Clarkson, B.A., of Lincoln. On the following Sunday, the Rev. W. Rose, late of Portsea, preached morning and evening, and presided at the communion of the Lord's Supper after the evening service. On Monday, the 13th, a tea-meeting was held in the Wesleyan schoolroom (kindly lent for the occasion), and proved a great success, after which a public meeting was held in the chapel, which was well filled. The Rev. W. Rose presided, and addresses were delivered by the Revs. E. Metcalf, Lincoln; Henry Williams, Boston; D. Jones, Baptist; and F. Fletcher, Primitive. Mr. H. Lunn, Wesleyan, apologised for the absence of their ministers, whose duties called them from home; and Mr. Maltby, of Peterboro', formerly a scholar in the Sunday-school, also addressed the meeting. Mr. J. E. Ward, one of the deacons, read a statement relative to the restoration of the chapel, which had cost considerably more than was expected. However, over three-fourths of the required amount had been raised, and they trusted by the aid of other friends soon to be able to declare themselves free from debt. At the close of the meeting the ministers and friends, about sixty in number, partook of supper in the upper schoolroom. On Sunday last, the Rev. J. B. Paton, President of the Institute, Nottingham, preached two sermons. The Rev. W. Rose, who has received a unanimous invitation from the church and congregation, is expected to preach on Sunday next.

LONDON BAPTIST ASSOCIATION.—The annual meeting of the London Baptist Association was held on Jan. 14, at the Metropolitan Tabernacle, the Rev. J. A. Spurgeon, president for 1873, in the chair. A paper on "The connection between personal godliness and ministerial efficiency," was read by the Rev. W. Howieson, of Walworth-road Chapel. The chairman then addressed the meeting, after which the church at Lordship-lane, with its pastor, H. J. Tresidder; the church at Sutton, Surrey, with its pastor, J. M. Bergin; and J. Dunlop, the pastor of the church about to be formed at New Barnet, were received into the association. A report was then read from a sub-committee on the Pastors' Aid Fund, which recommended that the fund be administered partly as heretofore, by benefactions to pastors needing help, and partly on the principle of the Baptist Pastors' Income Augmentation Society. For every 10*l.* the association collected, an associated church whose pastor had not less than 60*l.*, and not more than 120*l.*, would have to collect 10*l.* also, and thus augment the pastors' income by 20*l.* for that year. That three-fourths of the income of the fund be set aside for this purpose; that for the sake of supporting and extending the operations of the Baptist Pastors' Income Augmentation Society, the association becomes affiliated to that society, which last year distributed 1,400*l.* to seventy pastors, as compared with 700*l.* the previous year, and is evidently gaining the confidence of the denomination. The report was postponed for further consideration till the next quarterly meeting. After some routine business, the annual report was read. It stated that the present number of churches in the association was 123, and went on to refer to the retirement of Dr. Brock, and to the extinction of the debts of several chapels. Nine churches raised 1,385*l.* 10s., and received from this fund 591*l.* more, thus extinguishing debts amounting to 1,976*l.* 7s. In addition to this, through the personal labours of Mr. Spurgeon, who preached and lectured for the purpose, several other churches were aided in their efforts to reduce their debts. The returns from the churches showed a total membership, including that of new churches, and excluding those removed from the list, of 28,050 as against 27,225 of last year—a net increase of 825, as against 1,154 last year. The great disturbing element in all calculations was the rapidity with which the members of the churches passed, like the ebb and flow of the tide. Still efforts had been made by the churches to widen their spheres of labour in all parts of London. Mission-rooms have been opened by the churches in Berkeley-road, Wood-green, Shacklewell, Esher, and New Cross. At Kilburn, Barking, Shacklewell, and New Cross, schoolrooms have been built and nearly all the cost defrayed. The entire sum promised by the association (1,000*l.*), towards the erection of the new chapel in Wandsworth-road, had been collected. The report was enthusiastically received, and, on the motion of the Rev. E. Medley, seconded by Dr. Burns, was adopted. The committee was appointed, and a vote of 1,000*l.* made to the new chapel for Balham—a new district in continuation of Clapham. Mr. M'Cree then gave an account of his proposed effort for building a new mission chapel in St. Giles's, and other formal business was settled. In the evening a prayer-meeting was held in the Tabernacle.

Correspondence.

POWERLESS POWERFULNESS.

To the Editor of the Nonconformist.

SIR,—The information supplied by your able staff respecting the accommodation provided by the respective churches for the religious wants of our countrymen is of great value, and the attention which it has received from the daily press must have gone far towards compensating you for the immense expenditure of time and money which it involved.

There are, however, among the British churches not a few whose anxieties will be scarcely allayed by your statistics. We are less concerned about the quantity of religious instruction imparted than the quality. A disagreeable fear haunts us that the Nonconformist ministry is declining in spiritual force. The optimism which is so popular in ecclesiastical circles does not, in our judgment, comport with the facts of the case. Undoubtedly we have at this moment an average of intellectual power in our pulpits higher perhaps than would be found among any similar number of educated gentlemen in any profession anywhere. Whatever else may be missing, one rarely finds in a London chapel, at any rate, any lack of ability in the pulpit, and in the majority of cases the vigour and force are very conspicuous. The comparison may perhaps provoke a smile, but I have often, while listening to such men as Drs. Raleigh, Allon, and Parker, contrasted their forcible utterances with the ordinary run of speeches in the House of Commons. This is hardly fair to the M.P.s, but the same result would follow a comparison of a hundred of their best speakers with a hundred picked men of the Congregational ministry.

The fact is indisputable: we have, as a whole, a very powerful ministry; but it is, I think, an open question whether this powerfulness is of the right kind. The great end of a Christian ministry is the subjugation of human selfishness. Conversion, the term usually employed, means this or nothing. It is turning bad men into good ones, and making good men better. The mere exchange of the outer garb is of no value. Sin may be as active beneath broad cloth as beneath dirt-begrimed fustian. Your smirk personification of respectability who regularly occupies a seat at chapel or church is not necessarily one whit better at heart than yonder ruffian who went home drunk last night from a tavern brawl. The question is what were the antecedents of each—what their respective early circumstances, what their different bringings-up? That seatholder is the product of thirty years' preaching and pastoral surveillance, and the other has simply been left all his life to chance, which means the devil. The one has breathed from infancy an atmosphere of sanctity, the other has been brought up in vice. Well, what have you probably got before you in the two? Most likely representatives of two great divisions of humanity—the Pharisees and the Publicans. Pharisaism has ever been the outcome of ceremonialism, whether cathedral or conventicle. And the fundamental characteristic of Pharisaism is white-washed selfishness. It calls Christ, Lord, Lord, but takes good care not to do what He says. Analyse a considerable proportion of the piety of the churches, and what will you find? One-third fear of hell, another love of self, and the rest force of habit. The amount of true faith in Christ is too often about that which a man places in you when he advances fifty pounds upon security for two hundred. Where are the disciples to be found who give up all for Christ's sake? Where those who, like "Marion," in G. MacDonald's "The Vicar's Daughter," really take up their cross and follow Christ, regardless of social ties, distinctions, and conventionalisms? And yet this is the specific work of the Christian minister, to create such characters out of the base clay of humanity. Failing in this, it is a failure everywhere, powerless here, however intellectually powerful and oratorically brilliant, it is powerless everywhere. A sculptor may sing well, or play well, or talk well, but unless he can make the cold marble appear instinct with life, he is a failure. So with our pulpit orators: their work is not to quicken intellectual power, or develope æsthetic tastes, but to save men's souls—*i.e.*, to redeem men from selfishness, by making imitators, followers, servants of Christ. And the measure of their success in this is the only correct measure of their power and usefulness.

And it is no uncharitableness to say that, measured by this rule, many an otherwise powerful ministry is a stupendous failure. Its converts are few and far between, and these miserably defective. For real Christ-like self-sacrifice we have to go to the Church of Rome, and a mere surface view of it there is the most satisfactory. Take any one of the great flourishing city churches, and compare its inner life with the teachings and example of Christ.

The apostle who, unhappily for himself, lived in the first century instead of the nineteenth, seems to have followed very closely the footsteps of his Lord. We find him "in stripes, in imprisonments, in tumults, in labours, in watchings, and in fastings," but not so your popular preacher of to-day. For *him* there is the sumptuous entertainment of the rich, the applause of the refined, and the homage of all. His public appearances are ovations. The Greeks of the sanctuary listen to him as to an oracle. Religious dilettantism renders him tireless devotion. Would he travel? Money is poured into his lap by handfuls, so that Paul's journeyings are taken without his perils and inconveniences. Is the intellectual strain too much for him? He is forthwith relieved of one half of his work without diminution of reward. Happy man! "See," said a certain ecclesiastic in the olden times to Thomas Aquinas, holding out a vessel filled with golden coins, "the Church no longer has to say, 'Silver and gold have I none'" "True," replied the stern old ascetic, "and she no longer has the power to say to the lame man, 'Rise up, and walk.'"

So alas! is it with many a silver-slippered pastor. "My great grief," said one to his old friend, "is the growing worldliness of my people." "The thing that bows us down," says another, "is the flourishing of vice beneath our keenest rebukes."

The wealthy give their guineas to Christ, and their hundreds to Mammon. The only self-denial they know anything of is what they sing about. One illustrious church-member, whose liberality was the theme of universal praise, leaves behind him at death eight hundred thousand pounds, and several large estates! And many living examples of the same stupendous self-delusion might be named. A false standard of Christian life, sanctioned by the pulpit, is adopted by the pew, and the result is faintheartedness in the camp and defeat in the field of battle. Iniquity exalts its head; infidelity proclaims its triumphs; the world is unconquered, and the professing Church limps lamely on her way to a most uncertain goal.

"Protestantism," says a Roman Catholic bishop, in an address to his flock the other day, "as an intellectual

system, is dead." Your missionary societies," said the *Times*, in effect, to the clergy of the Established Church, a fortnight ago, "are a failure. You cannot hold your own at home, much less propagate your religion abroad. Your colonial bishops prefer Pall Mall to Africa, and the luxuries of civilisation to the society of semi-barbarous heathen at the antipodes."

And the taunt was only too true. Ease, luxury, social status, and amusement, these are the gods of Christendom! Church and world, saint and sinner, are mingled in one vast and unparalleled scramble for the largest share of earth's good things. Wealthy bishops and Dissenting pastors utter their warning, but it is a muffled protest, and the jeremiads of others are but as "the voice of one crying in the wilderness." "On with the dance, let joy be unconfined!" is the universal response. And yet the vast majority of earth's sin-struck children are shut up in the thick gloom of heathenism, and the Church—Heaven's intended evangel—instead of employing her immense resources in the fulfilment of her trust, is ceaselessly employed in disqualifying herself for the sublime mission! Marvellous infatuation!

Well may the "Brethren" utter their mournful wailings over the "dispensation of failure." Verily it seems a failure! "Where is the Lord God of Elijah?" Where the spirit that animated the departed heroes of the Church? Carey, Fuller, Martin, Judson, Williams, upon whom has your mantle fallen? And thou Paul, Apostle of the Gentiles, noblest, bravest, most glorious of the martyrs, grand old hero, what must be thy thoughts over nineteenth-century Christianity? How must our powerless powerfulness affect thy mighty soul! Our eloquent declaimers! Our graceful actors! Our respectable assemblies! Our finished services! Our seraphic hymns! Our holy prayers!

But enough! Men and brethren! where are we? Whither are we tending? The Strausses of the world's dark night are congregating around what they consider the tomb of its ancient superstition. The orchestra of despair is tuning its instruments for the solemn requiem. Is Christianity to die thus? After defying the power of the Cæsars, and surviving the still severer ordeal of courtly patronage, is it at last to perish of prosperity?

The British churches must answer the question. Without a miracle the world's light, it would almost seem, must go out. The oil is very low, and the wind is very rough.

Yours faithfully,
ARTHUR CLAYDEN.

Finchley, Jan. 19, 1873.

REVERENCE IN WORSHIP.

To the Editor of the Nonconformist.

SIR,—Will not our Congregational ministers and deacons take the hint given by Mr. Binney in the *Evangelical Magazine*, and study propriety at least, in the order of service. Only last Sunday, while endeavouring to worship in a well-to-do Congregational Church at Brighton, one of the deacons concluded a long list of notices as follows:—"Those friends wishing to have umbrella-stands fixed to their pews will please apply to the chapel-keeper for particulars. Hymn 616," &c.

There is very much room for improvement in our services; but a very little consideration would have saved us the almost impossible task of rising instanter from "umbrella-stands" to "zeal for Christ."

Yours truly,
Dec. 20, 1873. J. O. NATHAN.

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent LL.B. Examinations:—

FIRST LL.B. EXAMINATION.—PASS LIST.

First Division.—W. F. Husband, private study; T. A. Spalding, University College and private tuition.

Second Division.—J. Brain, private study; J. F. Buckley, New Kingswood School and private study; C. Cavanagh, B.A., private study; G. St. L. Daniels, private study; E J. Emanuel, University College and private study; E. N. Fuller, private study; A. F. Gell, private study; J. Goode, King's College; R. Harvey, private study; T. W. Ratcliff, private study; J. E. H. Skinner, private study; R. M. Sly, B.A., Sydney, University College; C. P. Taylor, private study; G. G. Walker, private study; J. T. Woodhouse, private study; A. Yates, private study.

SECOND LL.B. EXAMINATION.—PASS LIST.

First Division.—S. Cozens-Hardy, private study and University College; C. S. Eady, private study; W. D. Edwards, private study; H. T. Round, B.A., private study; C. Sweet, private study; P. P. Truman, private study; B. H. Willcocks, private tuition and King's College.

Second Division.—J. F. Fulton, B.A., private tuition; W. S. Gard, University College; J. G. Kotzé, private tuition; G. Litting, M.A., private reading; W. W. A. Tree, private study; W. Young, private tuition, and University College.

Some additions of importance will be found in the new edition of Mr. Carlyle's "Life of Schiller," which will appear in February or March.

An interesting sale of upwards of 20,000 engravings, after Turner, is announced at Messrs. Christie and Manson's in March. These engravings have for the past twenty years been lying unheeded in a dilapidated room in the house in Queen Anne-street, used as a studio by the great master.

MR. MIALL, M.P., AT BRADFORD.

On Thursday evening, Mr. Miall, M.P., addressed his constituents in St. George's Hall, which was well filled in all parts. Mr. E. West occupied the chair; and there were present on the platform Mr. Miall, M.P., Mr. A. Illingworth, M.P., Mr. J. V. Godwin, Mr. Titus Salt, Mr. A. Holden, Revs. J. G. Miall, J. K. Nuttall, Dr. Stock, J. Gregory, J. Thomson, James Innes, J. H. J. Taylor, J. B. Robertson, Jno. Russell, A. Russell, M.A., Messrs. Alderman Scott, W. Byles, A. Firth, Charles Stead, Charles Turner, Henry Illingworth, Frederick Priestman, John Priestman, Edward Priestman, William Whitehead, and all the most conspicuous members of the Liberal party in the town.

The CHAIRMAN, who on rising was received with loud cheers, said that a few weeks ago they had given their senior member, Mr. Forster, a hearty reception in that hall, and to-night they had given their junior member a reception equally hearty. (Hear, hear.) Bradford had the honour to be represented by two men, each of whom had made his mark in the political world. (Hear, hear.) Mr. Forster, by the ability he exhibited in the House of Commons, had become a member of the Ministry—of that select body which helped to rule the country, and as a Minister, his name was associated with two bills, both of which were likely to have an important influence on the future of the country. (Cheers.) Both these measures, however, needed improvement—he believed that most of those present thought so—and he had no doubt both of them would be improved, and would become excellent measures, and be of great good to the country. (Hear, hear.) The junior member had spent a large portion of his life—and the greater part of that time in working hard against the stream of public opinion—in striving to obtain for the country thorough religious equality. (Loud cheers.) They had not yet got this fully, although they had obtained some signs that the end was not far off; but so surely as the names of Richard Cobden and John Bright—(loud cheers)—would be for ever associated with the great question with which they had dealt—the repeal of the Corn Laws—so surely would the name of Edward Miall be connected with all measures which tended to religious equality. (Loud cheers.) He trusted that all present would see the day when they had no State Church in England. ("Hear, hear," and cheers); and in saying so, he earnestly desired that Mr. Miall himself might live to see the day. (Hear, hear.) He did not think it was very far off; a very little thing might bring it on directly, and it might be a few years. He believed that when Mr. Miall saw that day he would consider his work accomplished, and leave further labour to other and younger men.

Mr. MIALL, who was received with loud cheering, continued for some time, said—I bespeak your silence, for my voice is not of the strongest, and I may find some difficulty in making you hear; I bespeak your patience, for unfortunately I shall have to detain you longer this evening than has been my wont; I bespeak your forbearance, because it is possible and probable that I may have to touch upon topics in which there is not an entire agreement of opinion; and I bespeak your confidence—(Hear, hear)—not indeed in the soundness of my judgment, but at least for the honesty of my intentions. (Cheers.) The tie between represented and representative ought to be characterised by the utmost manliness. (Hear, hear.) Differences of view and of opinion must necessarily to some extent exist, and we ought to be able to bear the probing of those differences without any attempt merely to skin them over. I wish to address you to-night upon several topics and I shall speak my mind right out. (Loud cheers.) My views are for the furtherance of those principles to which I am fondly attached, and not simply for promoting any personal or party end. (Cheers.) Perhaps it may be convenient for you that I should sketch out in a few words the course which I intend to take. I don't think that it will be expedient to-night to present to you a *résumé* of what was done last session. (Hear, hear.) And I don't intend to confine the observations that I may make to casting the horoscope of the session that is to come. I wish to combine both things to a certain extent. I shall lay the foundation of my remarks in giving to you, in as few words as possible, that information about the past which is necessary to be the basis of what I would advise for the future. Well, gentlemen, I intend, contrary to my wont, to begin with foreign politics, and to go on to domestic politics, dividing them in this manner:—first, the things that concern the highest interests, religious and intellectual, of the people; then those which concern the organic and constitutional structure by which they may work out such reforms as they will; then economical reforms, then social reforms; and if I have sufficient time I may wind up with a few general remarks upon the whole. That will be my sermon to-night. (Cheers and laughter.) I begin with foreign politics, because they exercised a very considerable influence upon the progress of last session. Up to a very late period, I may say, of the session, everything was held in suspense by the uncertainty which hovered over the Geneva Arbitration. I wish to testify here, as I would anywhere that I had the opportunity, the deep gratitude that I feel, and that I think you feel, to the Government of the day for having exercised such marvellous patience in realising the fruits of the Washington Treaty. (Cheers.) That treaty may not have been drawn up technically in the most perfect manner, but I believe that it thoroughly carried into effect what would have been the wish of the people of England had they been consulted in the framing of it. We did two things; we tried to avert hostility and war—(Hear, hear)—by appealing to good feeling and reason—(Hear, hear)—and we tried to substitute for mere international law the higher code of international honour. (Hear, hear.) The Government have been blamed much for the great concession they made when they consented to refer the evils that had come out of their supposed violation of neutrality, not to the law as it then existed, but to the law as it ought to be. (Hear, hear.) I believe that they were perfectly justified in that decision. (Hear, hear.) I think that it was a high step to take to refer to arbitration at all a matter that touched some of the deepest feelings and prejudices of the nation; but I think that it was a still higher step to take to consent to be judged by the standard of what ought to be rather than by the standard of that which actually was. (Hear, hear.) No sign of weakness was that, but a sign of moral strength—(Hear, hear)—no disgrace to the people of this country, but rather an act which will crown the people of this country with honour. (Hear, hear.) You know the course which affairs took. I think that the course pursued by the Government of America at the time was one which was very dangerous, to say the least; I believe that the Government of America were equally anxious with ourselves that the thing should come to a right conclusion at last—(Hear, hear)—but still I must say that the steps they took to force upon us claims which we never could have admitted were risky, and might have upset the first grand attempt that had been made in this world to substitute arbitration for war in the settlement of the differences of nations. Happily the Geneva arbitrators furnished the solution, and although we were cast in that arbitration, and although we have to pay a pretty heavy penalty for that which after all might be regarded as an indiscretion, I take it that the people of this country are heartily glad even to pay the penalty rather than risk the friendship between two English-speaking nations. (Cheers.) We were cast likewise in the affair of the San Juan boundary, but upon that I need not dwell, inasmuch as the fruits of the decision arrived at by the Emperor of Germany, to whom we referred our difference, will not probably be realised this side of the year 1900. Now, so much for the past. What is the lesson that we are to learn from it as to the future? I think that the Government ought to take active steps to promote the substitution of arbitration for war in every case in which there is an international difference. (Cheers.) People tell you, "Ah, it is very well to have arbitration where national passions are not already excited, and where national honour has not been committed." I say that national passions ought never to be allowed to come to that state of excitement, nor national honour be so far committed as that it is impossible to stop the progress of the difference by a reference to arbitration. (Cheers.) The beginning of strife is like the letting out of waters. When, first of all, there is a difference between two nations upon matters connected with their supposed interests, it surely may be competent for them at any time to decide upon having the question even submitted to arbitration before national passions have been excited and before the honour of the country has been committed. Therefore, I am exceedingly glad that my honoured and honourable friend, the member for Merthyr Tydvil, is intending to bring forward the question next session, and I shall certainly have the greatest pleasure in giving it my heartiest support. (Cheers.) I pass away from what is connected with foreign politics to the things that may be comprehended under the general term domestic politics. And first, let us look for a moment at those things which touch the subjects of reform in their highest and tenderest interests—I mean the conscience and the intellect—the Church and education. Well, now, I am not going to detain you to-night by any argument or by anything more than a short allusion to the Church of England as an Establishment. I have had and probably shall have many opportunities of discussing that question apart from others. All I wish to say upon this subject at the present moment is this, that I was not discouraged by the division that took place upon the motion I submitted to the House last session, because I am perfectly sure that there is a general tendency of mind in this country—guided and overruled by a higher power—which will most certainly effectuate the great object we have in view—the liberation of religion from State control. (Loud cheers.) I come, then, to the question of national education. Probably the remarks I may have to make upon that question may not commend themselves to the judgment or to the feelings of every one who may be present. It is quite certain—and therefore I may

refer to it without anything like delicacy—that between me and my right hon. colleague there has subsisted, and there does subsist, a considerable difference of opinion as to the mode in which that great object should be carried into effect. (Cheers.) I am most anxious that the instrumentality of education, so far as it is wielded by the State, should be wielded for the purpose of gradually lessening denominational distinctions, and not for the purpose of exasperating them. (Hear, hear.) I think it is a mistake—a mistake in policy—to offer a bait to the denominations that they might obtain greater strength to oppose the progress of a truly national system; but, the mistake having been made—and I have no doubt made in all honesty and sincerity, but without a sufficiently wide acquaintance with the actual state of the British people—the mistake having been made, what are we to do with it now? Last session, as you know, we had a bill before Parliament for providing a national system of education for the Scottish people. It differed in many respects from the English question; it differed from the English measure in this, that whilst on the one hand it seemed to be more sectarian, by allowing the teaching of catechisms and creeds in the common schools of the country, it at the same time gave us a model of what ought to be done in effecting the purposes that we have in view with regard to the instruction of the people. It made school boards universal, and it made education universally compulsory. (Cheers.) Well, gentlemen, can we apply that principle at home? I believe that there is very considerable difficulty and danger in carrying out a universal system of school boards in every parish whilst the present denominational intention of the measure continues to exist. I should hardly like to commit to any board established in a rural parish the power of organising schools for the support of the Establishment, and of compelling all children to go to these schools. You have probably seen an illustration of what that may lead to, and what it has lead to in one parish, at least. The rector of a parish is chairman of the board—its treasurer, its correspondent. (Laughter.) I may say, pretty nearly its soul and body. (Renewed laughter.) In engaging a schoolmaster for that school he seems to have exacted a test, or rather, to have put a test and exacted a promise upon it, that the schoolmaster should teach in accordance with the system of the Established Church. The schoolmaster did so, and even went to the extent, under the direction of the rector, who professed to know all about it, of teaching the catechism and creeds of the Church of England in the national school. But, unfortunately for himself, he had some preference in regard to his religious views; he went to chapel oftener than suited the views and purposes of the chairman of the school board—(laughter)—he was dismissed from his post on that account, and an advertisement was inserted in the newspaper having the sting of it in its tail—the effect of the words being, "No Dissenter need apply. (Great laughter.) Well, the schoolmaster made his appeal to the Education Department, and the Education Department said that they were not able by law to interpose between the board and the schoolmaster in reference to his dismissal, or to the grounds assigned for it; but in relation to the teaching of the catechism they would make further inquiries. (Laughter.) Well now, gentlemen, is it for the large number of persons in this country who don't conform to the Established Church of the realm? is it for those who although they conform still cherish in their hearts principles of liberality, and especially in regard to the reading of the young? is it for them to maintain and continue to uphold a system which almost every clergyman in a rural district may without very great difficulty turn completely to the account of his sectarianism? We have to provide against that—(Hear, hear)—we have to look at that danger, especially to look at that danger in reference to the creation of universal school boards; we must proceed cautiously, taking every step, after having well ascertained the soundness of the ground upon which we tread, and any recklessness of conduct now on our part will only tend to endanger the suitable education of the whole people of the country. (Cheers.) Well, there is Ireland. We have to deal with the Irish University question next session. We must deal with it upon the same principles as we have dealt with the high University education of the people of England or of Scotland—that is to say, there must be equality between us—(Hear, hear)—and yet we want to have equality in such a manner as to secure a guarantee for the freedom of teaching throughout the Irish realm. I think that that may be done. I shall not now indicate what are the peculiar provisions by which I believe the end may be accomplished, but I have reason to suppose that the Government, especially the Premier, has settled in his own mind the outline of provisions which he will make for the settlement of that question; and if that which he has spoken—I may say spoken in privacy—is thoroughly fulfilled by that which he proposes in public—if there is no attempt made to keep the word of promise to the ear and break it to the hope—that measure which he will propound next session will be a measure characterised to the full by religious equality; and, whether it answers the purposes of this sect or of another sect, it will be founded upon principles which no sect ought to condemn. (Loud cheers.) Now in regard to organic reform. Household suffrage is the law of our great towns and boroughs. Household suffrage must be the law of the kingdom. (Great cheering.) There may be some little inexpediency and difficulty arising out of the fact that many of those who will be called to exercise the franchise in our counties will be unable to take a very comprehensive or intelligent view of political affairs, but as far as I know, this is one of the difficulties and one of the dangers that beset household suffrage even in towns. (Hear, hear.) But we have to do that which is right and just, and I am sure that righteousness and justice being the basis of the measures that we propound, will finally reconcile all the provisions of those measures, even although they should not exactly accord with our convenience. The agricultural labourers have a wrong. They should be able to place that wrong before Parliament. (Cheers.) They ought to have their due share of influence in guiding the affairs of State, and especially affairs that touch them so closely. (Hear, hear.) Give them the opportunity of fairly expressing themselves. Let them combine together as they will for the purpose of making their voice more distinctly and emphatically heard. The wrong is one capable of remedy, and when the wrong has been felt and is deeply enforced upon the conscience of the British community, the remedy will certainly be found. (Cheers.) There will have to be not only the extension of the franchise, equalising it over the whole of the United Kingdom, but there will have to be a judicious redistribution of political power. (Loud cheers.) It may not come next session. It may not come before the end of the present Parliament, but it will come, and it will come speedily, and probably before five years have passed over our heads we shall see the machinery of representation in this country made as perfect and as full for the expression of the wants of the people as the circumstances of the case will allow. (Cheers.) Well, now, let us go on for a moment to economical topics. Our expenditure is immense. (Hear, hear.) It is absurd—(Hear, hear);—far greater than could be sanctioned, or would have been sanctioned by the Liberal party if the Tories had been in power. (Hear, hear.) There has been a lavish, an extravagant spending of money upon objects that are not fruitful of benefit in themselves, and can only be tolerated when they are absolutely necessary. (Hear, hear.) Fifteen millions a year for the army, and I think about from ten to twelve millions a year for the navy—I cannot tax my memory with the exact figures—nearly thirty millions a year spent in the defence of this country, and in the armaments that are supposed to be necessary for its defence, I call absurd extravagance. (Cheers.) Of course, I do not mean to say that you are not to be defended, but I do mean to say this, that we are really nearly, aye, I may say actually, as safe from invasion from any Power of Europe as the Republic of America. Our distance from the continent is quite sufficient to give us the power of resisting, and successfully resisting, any encroachment that may be made upon us. (Hear, hear.) Our navy, if it is worth anything, ought to keep us perfectly secure. Our army—if we need an army—ought to be squared not to the wealth of the people, but to the absolute wants of the people. If we do that, if we adopt a policy which economy would be sure to follow, a policy of peace instead of war, of arbitration instead of hostile conflict, why then we might most easily reduce our armaments within a very reasonable compass. We should not want camps of instruction and centres of military force in forty-six places in this kingdom. (Hear, hear.) We should not wish by means of them to guard ourselves against any sudden encroachment of what may be called an enemy, but which ought always to be looked upon as a friend. We should be able, I think, to dismiss and get rid of most of those difficulties and evils which come from concentrating the whole force of opinion and of will of a great nation like ours upon mere military affairs. (Hear, hear.) I do not like to make any allusions this evening that would disparage the reputation of one who has been so recently struck down and gone to the tomb—(Hear, hear)—but I cannot help saying this, that eighteen years of the Emperor Napoleon's life was spent in trying to perfect the machinery by which he could not only hold France against any other power, but by which he could make her the supreme arbiter of Europe. And when the moment came for the trial of his policy, and the testing of it by actual facts, what was the result—the result of that expenditure of money and of character, and of organisation?—the surrender of Sedan, and two years afterwards the death of the Emperor! (Hear, hear.) It reads us a very solemn lesson upon the misuse of those powers and faculties with which we have been invested by the Creator. Let us as a nation guard against being infected with a military or martial spirit. Let us remember that that is not the only ordinance of God, that questions of difference which necessarily arise between nation and nation should be settled, not by the right decision, but by the decision of force; and let us take care to discountenance in every possible way that may occur to us—in every legitimate way—that policy which, after all, makes the military condition of the United Kingdom the subject of chief consideration to the Cabinet ministers. (Cheers.) Then I have a word or two to say respecting the mode of raising our taxation. I believe that when I was undergoing all the ordeal of a candidate for the borough I used to state pretty distinctly that I preferred direct to indirect taxation. (Hear, hear.) I know that it is not possible at the present time to carry out one's views to the full extent that they would bear one, but I do believe that it will be for the interest and good of the people, if we diminish the proportion of indirect taxation in this country, and increase it by larger direct taxation. What taxation we have in a direct form is unhappily placed upon a most unfair basis; the income tax of this country is a tax that is only borne and can only be borne by a very patient people indeed. (Laughter.) I believe it to be in its operation as arbitrary as the weather. (Laughter.) We can no more govern it, no more tell which way it will go with our individual cases than we can read what will be the character of the season next year. The general rule seems to be to double the amount at which a man assesses himself, with reason or without reason, and to leave him to appeal—(laughter);—and if he does not appeal then to take it for granted that his first assessment was an unreal and an untrue one. Now this is demoralising to the whole people—demoralising not simply to those of the lower grade who are subject to this tax, but demoralising also to our highest merchants, who ought to cultivate to the utmost the virtue of truthfulness and honour, and whose truthfulness and honour ought never to be capable of being suspected by mere officials for the sake of collecting a larger sum of money for the Government. The difficulty of course is so to arrange direct taxation as that it will bear fairly upon each individual, and yet at the same time furnish sufficient revenue. That difficulty, I am persuaded, might be overcome—can be overcome by those who intend it shall be overcome, and whenever the time comes that the British nation shall stand up and say, "We will have that tax no longer, though we will not object to be directly taxed according to our means," then will come the end of the income-tax, and I am afraid not before. As to the social reforms we have instituted in the House, they are not very great—by-the-by, a thought has struck me just this moment which I should like to be able, if you will allow me to intercalate, as it were, in its proper place. When I spoke of organic reforms it escaped my memory to have mentioned that which you have received through the agency of my right hon. colleague—the ballot. (Cheers.) I have no doubt whatever that that measure, a little modified, pruned here and there, here and there supplemented, will be a great agent for cleansing both parliamentary and municipal elections. I think we are greatly indebted to him for the zeal, the perseverance, and the ability with which he carried that measure against a hostile minority, and I trust that the electors of Bradford will especially pay him the thanks that are due to him on account of his having accomplished the end that has been perseveringly sought, partly by himself and partly by predecessors of his, for a long course of years—nearly a generation. (Cheers.) Well, now I pass on to those social reforms. There is the measure for the regulation of mines, there is the measure which is usually regarded as the Licensed Victuallers' Act, there is the measure for sanitary reform, and there are a few other minor measures to which a great amount of attention was paid last session. Well, I shall not go into detail upon any of them. I would only earnestly entreat my constituents to have a careful watch over this department of legislation. I don't myself much like the principle or the policy of using Government agency for the purpose of taking in and doing for the people of England. There may be over legislation, and the danger lies in that direction; there may be meddling with every conceivable interest of the people, interests which they ought to manage upon their own responsibility—(Hear, hear)—and people need education not simply in reference to books, but in reference to works—(Hear, hear)—then our constant attention to do the best for themselves in preserving their health and strength, and vigour and vitality. Well, as far as things have gone, I can see no measure upon which I can put my finger and say that there has been a transgression beyond the line of prudence in that respect; but I foresee the danger. As surely as these measures become successful, so surely will Government officials, aye, and the members of the House of Commons, attempt to do almost everything that ought to be done by the people by the agency of Government for the people, and it will be an evil day for this country when that manly and noble spirit of independence and self-reliance which characterises the inhabitants of the United Kingdom shall be undermined or taken away. (Cheers.) Now, ladies and gentlemen, I will put an end to the torture under which you must have been sitting for a long time past. I am extremely gratified by being able once more to address you as the representative of your borough. (Great cheering.) I feel that you have placed me under such deep obligations to serve you faithfully, that as long as my strength lasts, as long as your preference for me over any ony other candidate shall last, so long I feel bound to say, "I am yours; do with me as you will." (Loud and continued cheering.) I can only say that although the work is arduous—almost too arduous for my physical powers and for the preservation of my health—yet I am so infinitely indebted to your kindness, and I hope I can make such use of the large influence you possess all over the country by wielding that influence in the determining of great principles of policy, and especially those principles of policy with which I have identified myself, that I dare not contemplate the possibility of being a party to sever the tie between us; and if it is severed, whilst I should feel that it would be a happy release for me from responsibilities that are all too heavy, yet at the same time I should not take it as a burden too great to be borne if the decision were that you refused to

sever that tie. (Loud cheers.) I told you that I should speak out, but there have been times, I may say until within a very little time past, when I scarcely dared to hope, whatever might be your decision, that I could be able to accept it if it sent me again into the House of Commons. My health, however, has been greatly strengthened. (Cheers.) I feel competent to undertake the labours necessarily imposed upon a representative of so large a borough as this—competent I mean in a physical sense; and if God spares me, and should spare those whom I represent, and we can agree upon the general principles that are to be advocated and enforced, either by voice or by vote in the House of Commons, then I trust that each of us without fear or favour will do his duty to one and the other. (Great cheering.)

A number of questions were put to Mr. Miall at the conclusion of his address. In answering them,

Mr. MIALL said that as regarded the importation of foreign cattle, they would know that sanitary regulations had been made which operated very seriously in the restriction of that importation, and consequently to heighten the price of meat. If the Government were to admit foreign cattle without examination and restriction however (as might be done by ordering them to be slaughtered at the port of debarkation), there might be a greater loss to the nation in spreading the fatal disease than there would be gain in the greater number of beasts imported. (Hear, hear.) It was a question for prudence; and on the whole, although he was not prepared to affirm that there had not been some over-prudence, some over-action in the matter, still he believed that the intention of any restrictions that were made was an intention going along with free trade, and intended rather to increase the amount of meat at the disposal of the people, than to diminish it. (Applause.) So far as the exportation of coal (another question put to him) was concerned, he certainly should not vote for laying a tax upon it. They believed in free trade; at least they used to do—(applause)—and he supposed that if they had changed their minds in that respect from conclusions arrived at by Cobden and John Bright, they could give reasons for the change. (Laughter, and "Hear, hear.") If he were asked why a tax should be laid upon the exportation of coal, however, he did not think that he could find one. (Laughter.) Therefore he should not vote for it. (Laughter.) He had also been asked if he would support Mr. Dalrymple's Habitual Drunkards Bill, to confine drunkards, treat them as a class like lunatics, and keep them apart from society until they gave some tolerable proof of their being able to go into it again without losing possession of their senses. (A laugh.) As at present advised, he did not think that he should like to offer to the idle and profligate of this country so large a premium to get drunk every day, as would be implied in building a place for sustaining them without labour. (Laughter and applause.) As regarded the Contagious Diseases Acts, he had voted against them as far as he was permitted to do, and he should continue to do so. (Applause.) He regarded them as a source of a great deal of immoral evil in this country, and as an insult to the women of England. (Applause.) As to the clauses of the Mutiny Act exempting soldiers from the just penalties of their own immorality, he had no doubt that the objectionable clauses would be restricted in the next session. (Hear, hear.) He thought that he had already promised to vote for the abolition of the Criminal Law Amendment Act, and he was still of the same mind. ("Hear, hear," and applause.) He did not think that the operatives of the country ought to have legislation applied specially to them that was not applied to the whole kingdom. (Applause.) He would place them under the common law of the country, and if the common law was not strong enough to touch any offence, then he would say that the common law ought to be strengthened by statute law, and then not for workmen only, but for all people. (Hear, hear.) He was next asked whether he would vote for the Queen's income being brought down to the amount given to the President of the United States. He did not suppose that the questions would ever be put. (Laughter and applause.) If it were put to the House, however, he should certainly vote against it—(applause)—for they had made an arrangement with the Queen, and during the continuation of her reign he should certainly give all the legislative power he could exert, in order to keep that arrangement and that faith unbroken. (Applause.) He was also asked if he would vote for the Nine Hours Bill for factories. He would do so if it could be proved that women and children were suffering in health under the present system. If he refrained from voting for the nine hours (he did not know that he should do so), it would be because of the fact that when the law had been made they could not continually adapt it to the work and circumstances of the people. (Hear, hear.) In times of prosperity the nine hours might be too much, and probably the operatives, if they had combined some time ago for the nine hours, might have obtained everything they wanted to obtain; but in times of adversity the nine hours might be felt to be a great inconvenience, even by the factory operatives themselves, the law being inexorable and not capable of accommodation to different circumstances and times. He was next requested to answer the question, "Will he vote for the forty-two men that are imprisoned to be released?" (Laughter, and "Hear, hear.") The forty-two men, he supposed, were those who were adjudged to be guilty of violating the laws of the realm in regard to some political offence? (A voice: "Yes.") He was a great enemy to violence for political objects. If he could not carry an object which he had in view without violence, he would certainly not have the law broken in order that it might be accomplished. (Hear, hear.) The Legislature could not submit the decisions of the judges, who had examined into the facts regarding the infraction of the laws of the realm, to such an examination as might be at any time forced upon the Government by party feeling. The use that had hitherto been made by persons who had experienced the clemency of the Crown after they had gone forth from gaol, had not been such as to justify, or at all events to encourage, a further experiment in that direction. (Hear, hear.) Another question he had been asked was, "Will you vote for Isaac Butt's bill for home rule in Ireland?" but he did not happen to know what this measure really was. ("No," laughter, and a Voice: "Surely you have had experience enough to know.") He might have had experience, but as he had not seen the bill; as he did not know whether it was in existence, and as it had not been laid before the House, he could not say whether he would vote for it until he had seen its provisions. (Laughter, and "Hear, hear.") If they could extend local rule (the rule of a place over the affairs of a place) to all the counties in Ireland, or to all the parishes in Ireland, he should be very glad indeed to help in doing so; but if it meant that the United Kingdom should be divided into three parts, and that Ireland should be cut adrift from England except by the single line of the same crown, then he could not say that he thought he should vote for it. ("Hear, hear," and cheers.) In conclusion, he had been asked to state (seeing that it was daily reiterated that the Church was in the receipt of State-aid) what amount had been voted to the Church of England in the four sessions during which he had represented Bradford, and his reasons for not opposing such grants. (Laughter.) About thirty years ago, or a little more, Dr. Abernethy, who was a very celebrated man in his day, wrote a book upon medicine. (Laughter.) He used to prescribe a blue pill in almost every case, and when a patient consulted him he invariably said, "You'll take these pills according to my directions, and you will also read my book." (Laughter, and cheers.) Now, he (Mr. Miall) had also written a book upon this subject of Church property, and if the gentleman who submitted the question had taken the trouble to read it, he would not have asked such a question. (Cheers.) He did not suppose that the questioner expected him to go at that time of night into a long discussion about the origin and basis of Church property? (Cheers.) If he did not expect him to do that, how was it, then, that he had put to him (Mr. Miall) a question which only revealed his deep ignorance of the whole subject? (Renewed laughter and cheering.)

Mr. J. O. GODWIN said that four years ago he had the honour of moving a resolution in favour of the candidature of the hon. member before them, and he had now as little difficulty in moving—

That having listened to the statement which Mr. Miall has this evening addressed to his constituents, this meeting desires to record its satisfaction with the manner in which that gentleman has discharged his Parliamentary duties, and look forward to the coming session with entire confidence in him as their member.

(Cheers.) During the four years changes had taken place in the Liberal party of Bradford. (Hear, hear.) They had fortunately attained feeedom from an immense amount of dead weight —(laughter and cheers)—and he thought he might safely assert that there never was a time in the history of the town when the Liberal party showed greater compactness, greater unity, greater earnestness and better organisation than at the present moment. (Cheers.) Therefore if there was any change it was certainly a change for the better. (Hear, hear.) Was there any change in Mr. Miall? (Cries of "No," and cheers.) He might safely say that Mr. Miall was Mr. Miall still—(Hear, hear,)—and he would be a bold man indeed who would stand up and say that he was not. (Laughter and cheers.) If it was the case, then, that there was so little change on both sides—if any change on ours it was for the better, and there could be no change for the better in Mr. Miall, because that was not possible—(cheers)—there could be no complaint of want of constancy on one side or the other. But such a constituency as Bradford would not be satisfied with that only; they would require more active service on the part of their representative. Well, he hoped they would that night express their satisfaction, as the resolution said, with the manner in which Mr. Miall had discharged his Parliamentary duties. (Cheers.) During these four years the legislation had been of unsurpassed importance, and on these questions their junior member, both by his speech and by his vote, had borne an honourable position on their behalf. (Hear, hear.) And they were prepared to say that on that question with which he had identified his name, he had also borne an honourable part—(Hear, hear)—and that he had shown, as the contest grew warmer, that he had risen to the occasion and had exhibited increased tenacity and tact, fairness and ability. (Cheers.)

Mr. W. WHITEHEAD, in seconding the resolution, said that on the question of religious equality the people of Bradford were with Mr. Miall. On the question of education they were thankful for what had been done so far as it was good. There was doubtless a great deal of good in the Education Act that was calculated to further the education of the children of the poor among us; but there was room for improvement—(Hear, hear),—and their junior member said he was prepared to do all in his power to make it more perfect—(cheers)—and the people of Bradford were at one with him on this question—more, perhaps, than they were with their other member. (Hear, hear.) They also agreed with him that the national expenditure was absurd and extravagant, and would go with him in the necessity of giving the franchise to the agricultural labourer and the redistribution of seats. They were prepared to go with Mr. Miall on another point,—that there was to be no divorce between him and them. (Loud cheers.) That was a weak invention of the enemy. (Hear, hear.) They had heard before now that Mr. Miall was about to retire from Parliament and leave Bradford to seek another representative. (Laughter.) Mr. Miall said he was not going to do anything of the kind—(cheers)—unless they wished him. They were prepared to say that they could not find a man who would represent them as well as Mr. Miall, and so long as Mr. Miall would serve them, they were determined they would send him as their representative to the House of Commons. (Loud cheers.)

The resolution having been carried unanimously and with acclamation,

Mr. MIALL, in replying, said: I did not anticipate such a cordial manifestation of feeling as you have displayed—not in your patience (that I could count upon, because I have often received proofs of it), but your unanimity on this occasion, and especially the hearty attachment which you have displayed to me as your junior member—(loud cheers)—will scarcely ever be forgotten by me in after life. (Applause.) I agree with Mr. Councillor Whitehead that there must be no divorce between us except that which comes of necessity. And so long as we can go together—I representing you, and you willing to send me to Parliament as your representative—so long I hope that tie will be continued between us, ever increasing in strength and in honour. (Loud applause.)

A cordial vote of thanks to the Chairman brought the meeting to a conclusion.

THE EDUCATION QUESTION IN FRANCE.

The remarkable and interesting debate in the French National Assembly on the subject of public education, has attracted scarcely any attention in this country. The death of the Emperor Napoleon has overshadowed all other events; yet, if this had not occurred, the manner in which the education question has been discussed in this Assembly would have been the prominent feature of continental intelligence. The very problems that we are trying to solve in this country are the very problems that have been given to the National Assembly for solution. What influence shall the clergy have on the education of the people? Should or should not the State undertake the religious education of children? These have been the points upon which issue has been taken in the debates of last week, and we are glad to find that the doctrines held by the Nonconformists of England have found an eloquent, although for the time an ineffectual, expression in the National Assembly of France.

The debate began on the proposition for a reconstitution of the Superior Council of Education. Under the law of 1850, initiated by the late Emperor, the Council was composed of twenty-eight members, eight of whom, chosen from the University, were nominated by the Government for life. It was proposed to change this by an election for two years of members not necessarily connected with the University. The old clerical element was largely represented. As the *Siècle* says, "The Superior Council, such as it was under the Empire, nominated by the Sovereign, or rather by his Ministers, was merely an instrument of domination. The Council was filled by high functionaries and religious dignitaries, and had for its end the control of education by the clergy." Should this council be continued? That has been the main question at issue in the debates.

The first opponent of the claims of the clergy, as they have hitherto been exercised, was M. Henri Brisson, who, in the course of a brief but emphatic speech, deprecated their interference in public education. "That," said M. Brisson, "which troubles me most, in the composition of the Superior Council, is the presence in its midst of ministers of worship. That seems to me in complete contradiction to the spirit of the age. It may be replied to me, perhaps, that the Church has played a considerable part in education. That is true. But it is because for centuries theology has been the centre of intellectual effort. It was, therefore, not extraordinary that the Church should exert a supreme influence on education." "It has been said," he continued, "that intolerance and religious enthusiasm are sisters," but the history of France was only to be explained by the progressive secularisation of all the public powers, particularly those which concerned education. "The direction of the

human mind," said M. Brisson, "to-day, is different from what it was formerly. Education ought to be entirely secularised. It is an error to pretend that, in order to promote liberty of the different sects, they should be represented in the Council." He proceeded to deprecate the intermeddling of the clergy in educational matters. M. Brisson was violently interrupted by the Right, and vehemently applauded by the Left of the Assembly.

After one other speaker had briefly addressed the Assembly, M. de Pressensé rose, and deprecated the mixture of the religious and lay elements in the Superior Council. We have two reports of M. Pressensé's speech, those of the *Figaro* and the *Siècle*. We use the former as the fuller of the two. With regard to the electoral element in the Council (he said), the Empire, unable to tamper with the elections, had suppressed it, "in pursuance of its hatred of liberty." He then continued—

I thank you for having wiped out this imperial disgrace, and congratulate you. This first improvement proves that everything was not settled in 1850. This law had been made immediately after the great crisis of 1848, and fear is a bad counsellor. Later, according to a saying which has attained a sad celebrity, education did not sufficiently enter into the Emperor's plans. It was quite natural for the Church to struggle against the encroachment of that despotic influence. From that fact has arisen its own influence. Let us now see where this influence ought to stop. I can conceive the utility of the superior minds of the clergy being employed in teaching. But to give them, on that account, a place in the council, and to introduce them equally with the State into a superior assembly, is a very different thing. Education must be purely lay; conscience must not be invaded, and to admit into your official action an element which would exercise any influence whatever on conscience, would be heathenism of the first order. (Prolonged applause from the Left and Left Centre.) Religion is not a social question; it is a personal matter between man and God, and is no more national than conscience is. (Cheers.) Our hon. colleague the Bishop of Orleans, has lately taken the same ground that I now do—(laughter on the Left)—viz., that we ought not to introduce the clergy into the State, for the reason that we have no longer the true French Church; we have no longer the Church of Pascal and Bossuet; we have only a Church subject to foreign influence. ("Very good!" from the Left.) Do not think that I have any sympathy with persecution. I have seen with pain the persecution of which Catholicism is the object, across the Rhine; and when I remember that that persecution is waged on behalf of an idea which I share, I am visibly outraged, doubly wounded. Do not mingle religion with politics. Do not let us profane anything sacred—prayer itself becomes profane when used as a political instrument. ("Very good!" on the Left.) Those are my reasons for voting against the bill. (Prolonged applause.)

This eloquent vindication of the principles of ecclesiastical equality—or, as we may say, the principles of Anti-State-Churchism—was received with rapturous cheering by the Left or Radical section of the Assembly, and the orator sat down amidst prolonged and general applause.

M. de Pressensé spoke again on the following day, and with still more emphasis. We quote a sentence or two from the report in the *Siècle*:—

I have no hesitation, looking towards the future, in saying that I am of that school which believes that which caused Christianity to triumph during three centuries will complete her triumph. I speak of the separation of the Church and the State—an idea that has been treated as an abomination.

It need scarcely be said that these speeches have excited the utmost rage of the clerical party—a rage that finds its cleverest, but at the same time its boldest, expression in the Imperial organ, the *Figaro*. This is the comment of the Versailles editor of the *Figaro* on M. de Pressensé's speeches:—

Less studied, but not less dramatic, are the accents of the gentle M. de Pressensé, who combats the law on the Superior Council of Instruction with arguments closely resembling those of M. Brisson, viz., the separation of the lay and religious elements in university studies. Only, M. de Pressensé, who has not the right to be atheistic like M. Brisson, being a Protestant pastor, has found for the support of his position, a method extremely knavish, and not altogether wanting in Jesuitry. M. de Pressensé desires to remove religion from academical councils, because he finds that the admixture weakens and debases it. Religion is, in the eyes of M. de Pressensé, a thing so sacred, so elevated, so sublime, that it must not be thrust everywhere, nor mingled with everything, but that it is better, on the contrary, to shut it up in an iron cupboard, with a good key, and never let it out. I leave you to imagine, if you know M. de Pressensé, what an opportunity he had for fine phrases on the subject of religion and classical study! Throughout were biblical images, gilded metaphors, cloudy similes, and antitheses metaphysical, philosophical, demagogical, humorous and pathetic. It is impossible to kill religion more gracefully, perfidiously, and politely, than M. de Pressensé does. His eyes moisten with tears, his sweet face takes a honeyed expression, his mouth yawns into a spacious chasm which discloses to view thirty-two crocodile's teeth, and his necklace of grey and flowing beard is transformed into an evangelical *nimbus*. Under the velvet paw there is the talon; under the honey, vinegar.

Mgr. Dupanloup, Bishop of Orleans, followed the last speech of M. de Pressensé, and denounced M. Brisson and M. de Pressensé in defiant, hostile, and warlike terms. He charged them with wishing to banish from the national councils those who had rightly the charge of the education of the young. He demanded that the bishops of France should be represented. "I say," he said, "that even in the case of the separation of the Church from the State, this representation ought to subsist." He defended the claims of the clergy from their past services to the languages and the literature of the world, from their religious position, and the spiritual interests of the people. He protested that they would not be excluded from any councils that provided for the education of the young. We may express our regret that Mgr. Dupanloup's views appeared to prevail with the Assembly, and the proposed new constitution of the Council of Education which he supported, was carried.

That constitution provides for the presence of four bishops of the Roman Catholic Church, as well as representatives of other religions, in the Council. One member, Jean Brunet, perhaps sarcastically, proposed to add to these some representatives of Islamism chosen from the French territories—meaning Algiers—but this motion was not accepted, although the Minister of Public Instruction expressed his opinion that the object of the mover would, by-and-by, be satisfied.

Our French Voluntaries thus appear to have gone through nearly the same history as that through which the English Voluntaries lately went, and, for the time being with the same result. Not less but greater is our admiration of the courage, firmness, and high principle exhibited by MM. Brisson and de Pressensé. The influence of the clergy in national education is continued, but France will see, as England will see, that that influence of all is, as it has ever been, most detrimental and obstructive.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At Wednesday's meeting the board was engaged during the greater part of the sitting in the adjourned debate on Canon Barry's motion proposing to provide for the inspection of the religious teaching given in the board schools. Mr. Chatfeild Clarke, in opposing the motion, contended that the proposal was a departure from the compact which was made, or was understood, when Mr. W. H. Smith's resolution was settled—namely, that the question should not be considered for three years. Mr. Clarke said that the clergy did not appreciate or understand the lay feeling of the country, and if they had done so in former times they would exercise more influence than they now do. The Rev. Canon Cromwell said he should not like to speak of any body of laymen as Mr. Clarke had spoken of the clergy, and if he did so he should probably fall into the error of speaking incorrectly, into which Mr. Clarke had fallen. He denied that there was any such "compact" as Mr. Clarke had mentioned, and said it was not intended that the proposed inspection should be of a dogmatic character. The motion was opposed by the Rev. B. Waugh and supported by the Rev. Dr. Rigg in a very long speech, the bearing of which is conveyed in a letter which he has addressed to the *Daily News*:—"My points were that Biblical instruction to be made real in the case of board schools must imply some examination, and that it was desirable to offer prizes. I said that if no more could be done there might, at least, be an examination in the Gospels and the Acts; but 'that something must be done.' I added that if the Sunday School Union could do its work without trenching on disputable points of dogmatic theology a committee of the school board could do the work as successfully." The debate was then again adjourned. The Rev. J. A. Picton gave notice of a question to the solicitor as to whether the employment by school boards of inspectors to examine in religious instruction was not inconsistent with the intention of the Elementary Education Act, especially as implied in Sections 7 and 76.

The works committee recommended that, out of the four plans for the new offices on the Thames Embankment submitted by architects, the designs of Mr. G. F. Bodley should be adopted. Mr. Bodley estimated the cost at 19,800*l*. An amendment was moved by Mr. Freeman definitely limiting the cost of the building to 20,000*l*.; but on a division it was lost by a majority of 19 to 9.

MR. MORLEY, M.P., ON THE WORKING OF THE ACT.

On Wednesday evening a great public meeting in connection with the National Education League was held at Colston's Hall, Bristol, under the presidency of Mr. Samuel Morley, M.P. The chairman was supported by Mr. George Dixon, M.P. for Birmingham, the Rev. J. W. Caldicott, the Rev. Frank Burges, Mr. Thomas Pease, and others. There was a large and enthusiastic attendance.

The CHAIRMAN, who on rising was received with loud cheers, said that when the Government introduced the Education Bill, he, in common, he presumed, with most of those around him, believed it to exhibit an immense progress in the direction of educational effort, and knowing full well, from a close and lengthened connection with educational work, the extent to which voluntary schools had been erected and were largely supported by the Established Church, he was a willing party to an arrangement which dealt fairly and liberally with existing schools; and he was not aware that the Education League had any desire to interfere with the work of existing schools on certain clear conditions. (Hear, hear.) He felt constrained, by his strong conviction on the subject, to take a course more distinctly in support of the Government than very many of his friends in the House of Commons adopted, simply because he felt it to be an immense step in advance. He felt that the English people were a people to whom a great stereotyped change on any subject was not likely to be acceptable. Their reforms differed from the revolutions of other countries, because they took large and substantial steps, and then moved on for something greater. He therefore confessed that his hopes were sanguine that, under the Act passed in 1870, they would have found their way to some common ground of action. He was even sanguine enough to believe that by concession on all sides they might have succeeded in founding schools in which Church and Dissenting children might have been found alongside of each other receiving the advantages of a public training. (Applause.) Now, in that expectation he had been utterly disappointed, and he had no hesitation in saying, judging from declarations at diocesan meetings, and at meetings of the National Society, that in very many districts of the country the Act was being used for ecclesiastical purposes. (Loud cheers.) He was quoting the declaration of one of the papers of the National Society when he said that it was contended that religion, according to the forms and teaching of the Church of England, should be communicated in the schools of the country; and at a meeting of the National Society, held at Clifton a few weeks ago, it was stated that every effort would be made to secure the accomplishment of that which the speakers wished, and that was that the system of National Church teaching should be the system of the future. (Hear, hear.) He was not there to quarrel with any Churchman, but he was there to enter a decided protest against it. (Loud applause.) They had at the present moment at the London School Board, of which he was a member, an attempt being made by a very distinguished member of the board, a gentleman who ranked high in the Church of England, to induce the board to undertake the inspection of the religious teaching given in the board schools. Now, he believed that to be utterly opposed to the spirit of the Act itself—(Hear, hear) and it promised, if there should be success—and he greatly feared that the attempt might succeed—continued and increasing bitterness in a work which required the utmost possible cordial co-operation and harmony. (Hear, hear.) Therefore, he had been led to desire to see his way to some common ground upon which they might, by avoiding some extreme views, bring their influence to bear to remove some of the difficulties out of their way. (Hear, hear.) Some short time ago he, Mr. Mundella, the Rev. Mr. Dale, of Birmingham, and Mr. Caldecott had a meeting, at which they discussed the various bearings of this question, and the result was the preparation of a paper which he would read to them. To that paper he and Mr. Mundella were prepared to give their hearty assent, and in connection with it they would very gladly meet any effort which would procure the result those suggestions aimed at. The first suggestion was universal school boards. He had not the slightest doubt that in very many rural districts—he was now supposing school boards to be an imperative necessity, and not a voluntary act—the school board would be a body opposed to the view that that meeting was prepared to take; still it would be great thing to be established a representative body. (Hear, hear.) It would be a centre through which the public opinion of every district would find its way so as to produce some degree of influence, and at all events, whenever or wherever the people were strong enough and willing to assist, they might secure one or two members on the boards, and so produce the result at which they aimed. The next point was universal compulsion. At present the bringing compulsion to bear depended upon the disposition of the existing school board. In London they had determined to exercise it, he believed with great discretion and great tenderness. (Cheers.) Where they did bring it to bear they did it with very hearty sympathy, as well as consideration, for the difficulties of the poor. (Cheers.) But having adopted that system, they had found it answer admirably. Dealing tenderly with every case, they repeatedly found grounds given for the non-attendance of children which commanded at once their acquiescence. Many hundreds of children had been got into the schools in London in consequence of the operation of the compulsory clauses of the Act. He therefore believed that it would be a right thing that the clause should be no longer optional, but should be made compulsory. (Cheers.) Thirdly, the unconditional repeal of the 25th Clause. He would say upon this that it would be imperative that they should find some means of meeting the difficulty which the 25th Clause was intended to meet. Fourthly, a school under the control of the school board in every school district during the hours of secular instruction. (Cheers.) School districts might be enlarged, and where there was sufficient school accommodation in any school district provided exclusively by denominational schools the school board should be the manager of one or more schools for control thereof during the hours of secular instruction, the building to be retained for all other purposes and at all other times by the existing management, and, failing such, the school board to provide a school. (Cheers.) If there was a school board school found

in every district that would at once meet the great difficulty in connection with compulsion. Fifthly, the school board to arrange and pay for secular instruction only. (Applause.) The use of the school buildings provided by school boards to be allowed at other than the hours of secular instruction to persons desirous of giving instruction in religious matters. (Cheers.) Another point was that no grant should be made to any denominational school in which religious instruction was given by paid teachers, unless one-sixth of the whole expense of the school was provided by voluntary contributions; the proportion of one-sixth had been named, but it meant such a distinct proportion of the expenditure of the school as would meet the expense of religious teaching. Then, again, no grant was to be made to new denominational schools; the object of that was to promote the establishment of school board schools. (Cheers.) He had no hesitation whatever, although he confessed he had arrived at the opinion after great hesitation and great regret, in saying that nothing would save them from the difficulties which were surrounding the question but the adoption of some such plan as that. (Cheers.) He was not moved in that respect with the slightest degree of animosity to the Established Church. He was there to express his admiration of the work which had been done by members of the Established Church in the educational work of the country. (Cheers.) He had never believed in finding education for the people, but rather in helping the people to educate themselves. (Applause.) He had not much faith in Governmental action, lest it should do anything to lessen the feeling of responsibility and self-respect which he thought attached pre-eminently to Englishmen in doing their own business and paying their own way. (Hear, hear.) But still there was need of enlarged Government action, and it was a very difficult task, and he knew he was speaking in the presence of many who looked with great despair on much that the Government had done. He confessed he had clung to the hope that, religion being older than any sect, they might have followed some of those great truths commonly held among us without trenching upon dogmatic ground, by which the religious element might be maintained in such schools. ("Hear, hear," and cheers.) He was equally clear that there were so many difficulties about the subject, that they ought as earnest, religious men, to support secular teaching in schools, by doing which he thought they might find that common ground for action which Englishmen liked to have. (Cheers.) He fervently prayed that they might see the day when both Churchmen and Dissenters might have a common ground to work upon. He was sure they all, though taking different methods of action, most earnestly desired the true and real religious education of our population. (Loud cheers.)

The Rev. P. RUTHERFORD moved the first resolution, as follows:—

That no system of elementary education can be truly national that does not require the formation of a school board in every school district throughout the country and make the education of all children of school age compulsory.

Mr. GEORGE DIXON, M.P., rose to second the resolution, and was loudly cheered. He said he thought Mr. Forster would do well to ponder upon the statement the meeting had heard that evening, and which had been signed by Mr. Morley and Mr. Mundella. They were great friends and supporters of Mr. Forster. They were not extreme men. He thought it would be wise in Mr. Forster to accept friendly advice—(Hear, hear)—because he (Mr. Forster) must see this, if he saw nothing more, that since 1870 there had been a very great advance in the opinion of the country on this question—(Hear, hear)—and that when such firm supporters of the Government, such moderate men as Mr. Morley and Mr. Mundella could take up that position, it was one that merited very full and serious consideration by the Government. Mr. Dixon went on to speak at some length on the resolution before the meeting, and concluded by saying that their desire was to have a truly national system, provided for out of the taxation, and controlled by the representatives of the people, in whom they, the league, put faith, though their opponents, the Church of England, he was sorry to say, were afraid of the people.

The Rev. J. W. CALDICOTT moved the second resolution:—

That in every public elementary school under the control of a school board opportunities for religious instruction should be given, but that such instruction shall not be under the management of the school board, or paid for by money raised by public rates.

Meeting the charge constantly made against the league that they desired to exclude religion from elementary education, he asserted that the league did not, and never had, proposed to put any restriction upon the teaching of religion—they would have a free Bible in a free school—(loud cheers)—and they went further even than that—they would have for every child in England the freest and fullest teaching of religious truth that could be provided, and that his parents could be induced to accept for him. (Cheers.)

The motion was seconded by the Rev. W. W. JUBB, supported by Mr. H. COSSHAM, and adopted. Several other addresses were delivered, and the proceedings were enthusiastic throughout.

Amongst the new trade journals which the new year has produced are the *Printing Times*, a newspaper which seems well adapted to answer the special object for which it was originated.

INTERNATIONAL ARBITRATION.

On Thursday evening last a conference was held at Bristol in favour of arbitration as a means of settling international differences. Mr. Henry Richard, M.P., said: According to a moderate calculation, there were at this moment at least five millions of men in the armies and navies of Europe, men in the full flush and vigour of early manhood—for war would not accept as its servants any but picked men of society. This was not taking into account what were called the auxiliary or reserve forces. If these were included, it was no exaggeration to say that there were ten millions of men trained to arms by the Christian nations of Europe in order that they might be prepared at any moment to cut each other's throats, and to plunder each other's pockets. The consequence was that the people were pressed with burdens of taxation that were becoming well nigh intolerable. As much as 400 millions, it had been estimated, was spent every year by these nations to keep up the armies for the work of mutual destruction and rapine. One consequence was that, as a result of the enormous taxation, the finances of nearly all European States were in a condition of normal embarrassment. In several countries there had been an excess of expenditure over income for many years, and the new kingdom of Italy was actually staggering beneath the weight of its military expenses to such an extent as to make its best friends apprehensive as to what the result might be. Why are these enormous armaments kept up? The justificatio was that they were kept up for the preservation of peace. This was a kind of axiom, *Si vis pacem, para bellum*; a more absurd axiom, one more at variance with reason and experience and the testimony of history, it would be impossible to find. They might just as well say that if they wished to be secure against fire they had better fill their cellars with gunpowder and petroleum and lucifer matches, and allow a number of mischievous boys to go and play at hide-and-seek among them, for these last not unfitly represented the princes and diplomatists of the world, who went and played at hide-and-seek amid the inflammable materials they accumulated, and yet said these materials were the means of preventing a conflagration. Have they secured peace? In the last eighteen years, there had been five desolating and sanguinary wars, in the course of which it was estimated that 2,000,000 of men had been destroyed and 2,000,000,000 of money lost. It was said by some, "These peace people are exceedingly good well-meaning people, but they are trying to attain to objects that are impracticable. Their views are Utopian. War always has existed, and war always will exist. Man is a depraved being, prone to fight; he always has fought and always will fight, and it is of no use." He hoped, however, the world was gradually advancing to something better. If they cast their eyes over the records of history, they would see that, in spite of the terrible struggles that had desolated humanity, there was gradually growing up in the midst of communities a disposition to submit to the dominion of law, and that the principle of brute force was being gradually expelled more and more from different departments of human life and action. He had given notice of his intention to move, during the approaching session of Parliament, a motion to this effect:—

That an address be presented to Her Majesty, humbly praying that she will instruct her Foreign Secretary to enter into communication with foreign Powers, with a view to the establishment of a general and permanent system of international arbitration.

He would propose that a congress of jurists be appointed, selecting the ablest men in the respective countries, to draw up a code of international law. At present no such thing existed as international law, using the words in their strictest sense. A supreme court of appeal ought to be formed, and they should abide by the decision of that tribunal.

Mr. S. Morley, M.P. expressed his hearty sympathy with the object of the conference, and his intention to support Mr. Richard in the resolution which he intended to submit to the House of Commons. Resolutions were unanimously adopted approving the principle of international arbitration.

On Wednesday a meeting was held at Reading on the same subject. The chair was taken by Mr. G. Shaw Lefevre, M.P. for the borough, who, in opening the proceedings, said that during the past year an experiment in arbitration had been made on a great scale, and the Government had carried to a conclusion the arbitration of two most difficult questions which had long disturbed the relations between the United Kingdom and America, and which were the cause of great anxiety to those who had at heart the maintenance of friendly relations between the two countries, and who thought that no greater evil could be inflicted upon the civilised world than a war between two countries so nearly allied in blood, language, and civilisation. He would, however, utter a word of caution against a too sanguine view being taken of the probability of arbitration being adopted in every case. He feared we could not hope to enter into a millennium, when all disputes were to be settled without resort to arms. The present state of Europe he feared belied any such notion. Still, he was persuaded that there were many questions which were fit subjects for arbitration, and he should be the last to neglect to promote such a course when it was compatible with the dignity and safety of the country. The Rev. G. W. Conder, of Forest-hill, then proceeded to deliver an able lecture on the subject, and sat down amid loud cheers. Mr. C. J. Andrewes proposed a resolution that a memorial be addressed to the House of Commons upon the subject. The Rev. J. F. Stevenson seconded the motion; and it was put and carried almost unanimously.

Epitome of News.

The *Daily News* understands that Mr. Stone, M.P. for Portsmouth, will second the address in the House of Commons at the opening of Parliament.

The Mastership of the Rolls has been offered to and accepted by Sir George Jessel.

The appointment of Sir Francis Richard Sandford, C.B., to be Secretary to the Committee of Council on Education in Scotland, is announced.

At the annual distribution of prizes of the Nottingham School of Art last week, Mr. Cole, C.B., amid expressions of regret, announced his intention, after fifty years of public service, of resigning his post in connection with the South Kensington Museum.

The Rev. R. W. Dale, M.A., Henry Lee, Esq., of Manchester, and other friends, have left England for a lengthened Eastern tour of some months.

The *Daily News* understands that Mr. W. Fowler early in the approaching session will ask for leave to introduce a bill abolishing, with certain exceptions, settlements of land, so as ultimately to convert all ownerships into ownerships in fee, leases and other holdings being under holders in fee.

The Orphan Working School has recently been favoured by receiving a donation of 21*l.* from the Worshipful Company of Drapers, and 10*l.* 10s. from the Worshipful Company of Poulterers.

The *Times* states that efforts are being made to obtain a repeal of the 40th section of the Mutiny Act, by which any soldier or marine is exempted from legal process for any original debt not amounting to 30*l.*, for not supporting and maintaining his wife and family, or for leaving any relation chargeable to any parish. It added that several towns more immediately affected by the above clause have taken up the subject, and, it is said, with prospects of success.

Robberies have been committed in Islington by a man who has obtained entrance to houses on the representation that he had come from the gas company to inspect the meter.

A young gamekeeper named Arthur Barnard was shot by a poacher whom he was endeavouring to capture a day or two since at Peover, in Cheshire, and died shortly afterwards. The man who shot him, and his companion, are in custody.

The Queen attended Divine service at Whippingham Church on Sunday. Dr. Bradley preached the sermon. Canon Kingsley preached at Sandringham.

The Right Hon. Sir James Fergusson, Governor of South Australia, arrived in London on Sunday evening.

According to a correspondent of the *Leinster Express*, the Duke of Leinster has received a letter from Mr. Gladstone, in which the Premier expresses his entire disapproval of Irish landlords interfering with the spirit of the Land Act. He further states that if the course recently adopted by some landlords be persisted in, it will give rise to the necessity of again bringing the subject before Parliament when next assembled, with a view of having the Irish Land Act remodelled on such a basis as to prevent any further agitation on the subject.

It is anounced that the pioneer party of Yeovil colonists will sail from Liverpool on the 25th of March, in charge of the Rev. George Rodgers. This party will be confined to single men, or men who for the time leave behind them their families. The departure of the second party, including families, is fixed for the last week in April.

Mr. A. J. Mundella, M.P., has been confined to his room during the last few days owing to illness, superinduced by overwork.

The *John Bull* believes that Mr. Disraeli will be found in his place in the House of Commons, if not on the first night, which is probable, early in the session.

It is rumoured in Dublin that the Prince of Wales is about to visit Ireland, and that he will be installed President of the Order of Chivalry, a new grade recently established or revived in Masonry, and that the event will be celebrated by a grand Masonic entertainment and ball in Dublin.

The contributions on "Hospital Sunday" in the churches and chapels of Liverpool, amounted to 7,850*l.*, and it is estimated that a special collection among working men made on Saturday last would reach 1,000*l.* or 2,000*l.*

A letter has been received from the Home Office by the Rev. G. M. Murphy, as chairman of a meeting of South London working men, stating that the various memorials forwarded on behalf of the imprisoned gas-stokers are now under the consideration of Mr. Bruce.

From many quarters there is intelligence of a break in the long spell of mild weather. In London on Monday morning there was a sharp frost, and from places so widely apart as Sheffield, Plymouth, and Blackburn, falls of snow are reported.

Prince Napoleon and Princess Clotilde paid a visit to the Queen at Osborne on Monday.

The Charity Organisation Society proposes, with the permission of the Home Secretary and the co-operation of the Commissioner of Police, to form a register of impostors, rogues, and vagabonds for reference, as occasion may require.

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WEDNESDAY, JANUARY 22, 1873.

SUMMARY.

LAST Wednesday the grave closed over the remains of Napoleon III. It was a funeral conducted without pomp, though the large number of celebrated Frenchmen who came to render the last tribute of respect to their late Imperial master, and the great crowd of people who were there to witness the procession, gave a unique character to the mournful event. Next day the Empress and her young son held a *levée* at Camden House to receive the homage of their many French adherents. It appears to have been, as was natural, a very touching scene, hardly a word having been spoken by the illustrious mourners and those who offered their silent sympathy. This notable assembly then dispersed, and perhaps there were few present who did not confidently expect as they left Chiselhurst that there would be, at some future time, a great revival of Napoleonism which would bring them again together under brighter auspices. For the present, at all events, there is little to encourage that hope. There seem to have been a few funeral services in various parts of France. But all the efforts of the Bonapartist press failed to evoke any general interest in the death of the Imperial exile and the loss sustained by his family. In Paris there was hardly a sign of public regret. No shops, no theatres, were closed as a mark of respect for the memory of him who had for so many years ruled the French capital with a high hand, and lavished upon it his Imperial favours. If the Napoleon legend is not a mere tradition, the French people have no present faith in it. When other systems have been again tried and again discarded, there might be an Imperialist revival, but for the fact that it is pure hero-worship, and that no member or scion of the Bonapartist family is likely again to present those personal claims which were the secret of the success of the First and Third Napoleon.

President Thiers has two great difficulties to contend with—the Committee of Thirty and a declining revenue. The last is by far the most serious. There have been more interviews between the Chief of the State and the representatives of the majority of the National Assembly. Little progress towards a solution of the constitutional question has, however, been made. M. Thiers still insists upon his right to address the Chamber in person. He does not object to some restrictions upon its exercise, but they are of a nature which would cause great inconvenience to the Assembly. The President refuses, in fact, to surrender aught that will shackle his real authority. "When once," as the *Pall Mall Gazette* remarks, "it is clearly put before the Assembly that they have to choose between M. Thiers and men who would banish him from public affairs under pretence of regulating his share in them, there is not much doubt which way their decision will go." The Committee of Thirty have begun a conflict with the President, but do not foresee the issue, and cannot hasten it. M. Thiers' financial policy has already broken down. The revenue from indirect taxes for 1872 shows a deficit of more than seven millions sterling, besides which trade has been seriously affected by the new vexatious imposts. Seven millions is a large sum to be made up by an impoverished country which has still to buy the Germans out of its territory. As the *Temps* says, "No argument can resist facts. The figures printed by the official journal prove in the most evident manner that the financial system adopted by the Government does not answer the situation." To devise a better would be just now more becoming in the Assembly than to indulge in Constitution-making.

The speech made by Mr. Morley, M.P., at an education meeting at Bristol last week is a notable event. The hon. member is disappointed with the Education Act, which he regrets to see is being turned to ecclesiastical purposes. In conjunction with Mr. Dale, Mr. Mundella, M.P., and Mr. Caldicott, he has been considering how the Act can be wisely amended. They have agreed upon a plan which Mr. Morley submitted to the Bristol meeting. It embraces universal school boards, universal compulsion, and the repeal of the 25th Clause. To meet the difficulty which that clause was intended to meet, the following scheme is proposed:—

> A school under the control of the school board in every school district during the hours of secular instruction; school districts might be enlarged, and where there was sufficient school accommodation in any school district provided exclusively by denominational schools, the school board should be the manager of one or more schools for control thereof during the hours of secular instruction, the building to be retained for all other purposes and at all other times by the existing management—and failing such, the school board to provide a school.

By this means there would be in every district a school for secular instruction only, to which Dissenters could send their children, but the building could be used at other times for religious teaching, nor would the board pay for the religious instruction. Another point of the scheme is that no grant shall be made to any denominational school in which religious instruction is given by paid teachers, unless one-sixth of the whole expense of the school is provided by voluntary contributions, and a further provision that no grant shall be made to denominational schools. The proposed amendments were favourably received at Bristol. They require ample examination and discussion. The great difficulty would be to carry out in practice the substitute for the 25th Clause. But it is a praiseworthy attempt to meet a serious emergency, and shows the direction in which the Act of 1870 must be amended, if it is to be expanded into an acceptable system of national education.

We have not space to do more than to glance at the letter from the senior member for Birmingham, read to the meeting of his constituents on Monday. Mr. Bright was unable to put in a personal appearance, but is expected to take his seat when Parliament opens. The right hon. gentleman hopes that he will not again have to trespass on the good-natured forbearance of his constituents. He speaks with gratitude of the acts of the Gladstone Ministry, and indicates that the two foremost questions requiring early settlement are "the state of the county representation and the land question." Though the present Parliament may last till the autumn of next year, these questions will probably have to be submitted to the constituencies. Meanwhile, "the more they are discussed by the public the more will Parliament be prepared to deal with them." Mr. Bright also enters his protest against our "extravagant and scandalous expenditure," though almost hopeless of arresting it. This letter, brief though it is, will not be without its influence in shaping the policy of the Liberal party, and we may hope that the writer will be in a condition to give to it his powerful and eloquent advocacy during the coming session.

RUSSIA AND CENTRAL ASIA.

COUNT SCHOUVALOFF'S mission to England is at an end. He returns to St. Petersburg without having, it is said, effected the purpose he came to promote—viz., to induce our Government to allow the Czar to pursue his own course in Central Asia, with the important proviso that the Khanate of Khiva shall be evacuated as soon as the immediate object of the new Russian expedition to that region shall have been obtained. Earl Granville does not, it appears, believe that Khiva will be evacuated after it has been conquered by Russian arms, and has given notice that in such an event "England will take steps to secure the territory of Affghanistan from attack." Our sensitive Stock Exchange, influenced by newspaper criticism rather than official information, has been disturbed by the issue of Count Schouvaloff's mission. The funds have slightly declined, and there is a vague fear of diplomatic difficulties in settling this Central Asian question. We venture to think these apprehensions are groundless.

It is superfluous to inquire whether Russia has just cause for an attack on the territory of Khiva. She pleads that the barbarous population of this State hold many of her subjects in captivity, and that her troops having suffered a repulse, it is essential that her *prestige* should be restored throughout Central Asia. Moreover, the Khanate of Khiva interposes between Russia and her settlements at Samarcand and Tashkend, to say nothing of Bokhara now held by the Czar. That it should be finally annexed to Russia would seem to be inevitable. Our newspapers, if not our Foreign Office, view this step with apprehension, as it would give that Power undisputed sway in Turkestan nearly as far as Badakshan, at the base of the Indian Caucasus. Thus Russia would have a footing on the northern slopes of the Himalaya mountains, on the southern slope of which is Affghanistan, the barrier to our Indian Empire, and the two great European Powers would thus be in near proximity.

We are thus early—and better sooner than later—brought face to face with the question whether India is directly or indirectly endangered by the Russian occupation of this vast territory north of the Himalayas. The Cabinet of St. Petersburg loudly protests against such an assumption, and contend that any collision between Russia and England must be for generations to come a mere chimera. We confess this view seems to be founded on reason. On the one side of that mountain range is an empire large as Europe, a productive soil, densely peopled, and commanding all the resources of civilisation and power in the shape of railways, roads, and water communication, all of which are concentrated in the hands of a resident Government of great capacity and with an unchallenged *prestige*. On the other side of the Himalayas is a region of far greater area than India, in which the cultivated districts are but oases, the population barbarians or wandering tribes, the means of communication scanty, and such commerce as there may be is carried on by means of caravans. Russia has undertaken for some inscrutable reasons—or perhaps for no reasons at all save her expansive policy—to subdue this great wilderness, and give to its sparse inhabitants the benefits of civilisation. Is the Czar to be envied the possession of Central Asia from Siberia to the frontier of Affghanistan? We think not. It may be of service to the Russian people as opening new fields of commercial enterprise to the eastward; it may suit the policy of the Russian Government as giving active employment to a large army. But who can say that such a vast territory will be a source of strength to the Muscovite intruder? It will be a continuous drain upon his resources, and a perpetual cause of anxiety to the Government of St. Petersburg. To make this boundless region a profitable acquisition, would be the work of a century rather than a generation. Russia has undertaken the

mighty task, and will in due time restore order among barbarous races ever at war, make roads through the desert, open up new avenues of trade, and increase the productiveness of the soil. Is it for a civilised power like England to interpose for the purpose of frustrating this object?

But, we are told, all this is but a means to an end—the invasion sooner or later of India. The Czar has his covetous eyes on our magnificent Eastern Empire, and in all that he is now doing is but preparing a safe and direct route Eastward, along which the Russian hosts will pour into Hindostan. To us these suspicions are ignoble as they are baseless; more akin to the spirit which we denounce as peculiar to France than to the temper of a strong and high-minded nation. It is pointed out with alarm that the Czar has already acquired one province of Persia, and will soon annex the remainder. If so, the cause of civilisation would not suffer, for, as "W. R. G." says in the *Pall Mall Gazette*, "Persia, now a wretched desert, with only three millions of people on a territory which might maintain thirty millions, decimated by famine, ruined by imbecile and barbarous misgovernment," would gain in security and prosperity by the change. Yet there are Englishmen who advocate a war with Russia rather than that she should be the benefactor of Persia, because the Muscovite advance eastward seems to endanger our security in India!

We do not imagine that Mr. Gladstone's Cabinet in general, or Earl Granville in particular, share these views, and we trust they will not be biassed by newspaper alarmists. Russia is already a great Asiatic Power without our aid, and will continue to be so whatever course England may take. She claims that her presence in Central Asia is a real blessing to the subjugated population—precisely the plea put forward for our possession of India. Her advance in Turkestan, or even in Persia, is no valid reason for our suspicion or alarm. These conquests will for years to come absorb all her energies, drain away her resources, and satiate her appetite for territory. It is our policy to stand by, interpose no obstacles to the advance of Russia, nor provoke her by groundless suspicions. Those newspaper writers who would have England authoritively interpose—with the eventual prospect of war—to keep these barbarious Asiastic States in their present condition, because they distrust the ultimate intentions of the Czar, or fear for the isolation of India, will, we confidently believe, find little sympathy with their narrow and jealous sentiments in the public opinion of England.

SCHOOLMASTERS ON THE RACK.

CONSIDERABLE horror was lately excited in this country by the assertion, publicly made, that the torture of criminals is not altogether disused in Germany; and by the perhaps more authentic statement, that in Italy thumbscrews are made to do the office of handcuffs. But, in an age which is perhaps as sensitive to mental suffering as darker times were to the cracking of sinews and crushing of bones, a scene like that recently enacted at a meeting of the Birmingham School Board may well deter us from any boast of superior humanity. We say this without the slightest wish to cast any stigma upon the courtesy or good feeling of the members of that board. Whether any of them, Catholic or Protestant, clergymen or laymen, exceeded the necessity imposed upon them by blundering legislation, it is impossible to judge from a compressed report in a newspaper. But no one can read of the theological baiting to which certain unfortunate schoolmasters were exposed without a feeling of dismay at the new terror which besets an honourable profession, already overworked and underpaid.

Let us recall the circumstances. The Birmingham Board some time ago adopted a regulation, somewhat similar to that which is now for the second time setting the London Board by the ears, to the effect that the Bible shall be taught and instruction given therefrom suitable to the capacities of children; with a proviso that the conscience clause shall be observed, and that no effort shall be made to attach children to, or to detach them from, any particular denomination. With such a regulation on their minutes, unthinking people of the "goody-goody" sort placidly imagine that they have fulfilled Mr. Forster's intention of "getting over the religious difficulty in a canter." But a compromise is of no avail, unless there is some security that it shall be carried out. And one of the best securities possible would be a satisfactory proof that each teacher, on his appointment, has a clear idea of what the compromise means—that is, always supposing it has a meaning—as well as an intelligent and intelligible notion about the mode of carrying it out. It is of no use putting such a regulation into the hands of a teacher, if his interpretation of it is that he is to teach the opinions held by the majority of his masters. And until school boards draw up a code of doctrinal directions, there is no security for the minority of the members, unless they ascertain what religious opinions the schoolmaster supposes to be permitted or forbidden in his course of instruction. This seems to be the view which prevailed on the Birmingham Board, and however much we may lament the scene to which it led, that view commands our entire approval. A previous inquisition, it appears, had been held in private; but on this occasion it was rightly urged that it was a matter in which the public were properly interested, and therefore the reporters were admitted. Mr. Chamberlain gallantly yielded so far as to allow the examination of the lady candidates to be taken in private; a very wise arrangement, unless an ample provision of smelling salts and burnt feathers was at hand; for certainly the process of examination must have been very trying, even to the nerves of the stronger sex. Canon O'Sullivan, as the representative of the Roman Catholics, commenced operations by asking the first candidate if he thought he should find any difficulty in teaching the Bible. The candidate, who, we believe, is an able man in his profession, modestly replied that he hoped not. He, however, reckoned without his host; for when the rev. canon proceeded to investigate what he meant by "teaching the Bible," the candidate speedily found that the task was not so easy as he had supposed. The canon wished naturally to know how the candidate would introduce his lessons on the Bible, and what view he would give of the Book. The applicant sensibly thought that such matters properly belonged to the parents. He was reminded, however, that he must teach the Bible, and could not leave it to the parents. Whereupon, being forced to say something, the candidate declared that he would teach his pupils to regard the Bible as an inspired Book. And when asked what he meant by inspiration, he replied that "all people, more or less, had inspiration through their consciences; and that inspiration must be from God." But this of course was not enough for Canon O'Sullivan. He wished to obtain from the candidate a definition of inspiration more in accordance with his own views; and this inevitably called up Mr. Chamberlain, who asked whether every word in the Bible was the Word of God? After this it may be supposed that between a Roman Catholic priest and a gentleman of Mr. Chamberlain's broad views, the unfortunate schoolmaster felt himself pulled hither and thither very much after the manner of a victim on the rack. Nor did the interference of Episcopalian clergymen do much to mend matters; for this only brought on a theological sparring-match between the canon and his clerical brethren on such subjects as transubstantiation, in the course of which the Rev. F. S. Dale protested, "on grounds of public decency," against the questions of the former. When the mysterious subject of the Trinity was touched upon, the badgered candidate endeavoured to draw a subtle distinction between the direct inculcation of the doctrine and the usage of language which implied it. Another applicant thought that he should be perfectly justified in teaching a controverted doctrine if he was satisfied that it was controverted only by a minority of Christians. But when Mr. Chamberlain objected to this view, the candidate in despair proposed to accommodate matters by informing the children of *both* opinions, "if there were two"; but what he would do in case there were a dozen or a score, he did not state.

Now, it is all very well for our superior friend the *Spectator* to call this scene "a thorough discredit" to the Birmingham Board; but our contemporary happens to hold opinions which, being those of a considerable majority, would have a fair chance of being taught under the regulations of the board. For the matter of that, so do we ourselves. For we have not concealed, and shall not conceal, our unhesitating adherence to great Christian truths, in regard to which the *Spectator* and ourselves would probably be in substantial agreement. But we feel not the less strongly that Mr. Chamberlain, and gentlemen of his opinions, have a perfect right to object when, under colour of a delusive compromise, they are made parties to the inculcation of doctrines which they hold to be false.

Where is this to end? "The beginning of strife is like the letting out of water." He must be sanguine indeed who imagines that elements like those existing on the Birmingham School Board, and also present, though not so honestly declared, on every other board, can ever be brought into harmonious accord upon this most irritating question. The thing is a scandal and a shame; and we call upon all true friends of religion to exert themselves to put an end to it. With what earnestness or zeal, with what confidence or hope, can teachers go from a scene like that in Birmingham to teach the truth as it is in Jesus? Uncertain about the limits imposed on them, haunted by fears of public complaint, worried by subtle distinctions impossible of maintenance in practice, they must find the religious lesson a daily dread; and it is inevitable that it should sink into a mere repetition of jejune phrases which offend nobody only because they mean nothing.

HOW IT STRIKES A STRANGER.

January 20, 1873.

How true the criticisms are which were passed by Mr. Miall, at Bradford, this week on our naval and military expenditure, is known well enough to those people who have studied the subject attentively. It is considered by many that Mr. Childers having been First Lord of the Admiralty, there is really nothing now to be done there—the fact being that Mr. Childers did not do much more than *reorganise* the Admiralty, leaving our naval policy pretty much what it used to be. We have at present a squadron in the Mediterranean consisting of a dozen or more large vessels, all of them or almost all of them burning coal, which has to be carried to Malta. Provisions, clothes, and other articles which the fleet requires, and which are not purchased on the spot, at enormous rates, have also to be conveyed there, and not only so, we have to provide at Malta a most expensive dockyard and factory, for the purpose of keeping the fleet in repair. The Mediterranean, however, is not the worst case. We have squadrons in China, Japan, the Pacific, the Cape, and in every part of the world, and the reason why they should be abolished is far stronger now than it was before steam was invented. When we had nothing but sailing ships, a man-of-war at Valparaiso cost more than a man-of-war at Portsmouth by the extra cost of the ordinary stores to be obtained at Valparaiso, but now a man-of-war on that station has to purchase coal at perhaps three or four times the rates at Portsmouth. I have now heard the Estimates, naval and army, moved in the House of Commons for eleven or twelve years, and never remember a defence of foreign fleets which ever got beyond "prestige." On the other hand, I have heard a good many severe things said about them, which unfortunately ended in no practical result. One of these severe things was said by Mr. Cobden. His explanation of the existence of the Mediterranean fleet was, that the naval officers were a very powerful body of men, and preferred the Mediterranean in the winter time, to the Channel. That is the simple truth, and if we ask for the explanation *of* this explanation, and want to know why naval officers should be permitted to exercise such power, the answer is that the House has never been in earnest about the national expenditure, and never will be so long as it is so rich as it is now. It is utterly impossible to make a millionaire understand what twopence in the pound income-tax means, and until we get members to whom twopence income-tax is of some consequence, we shall continue to see what we see at present, a greater apathy about economy than about any other subject. The House does not comprehend that there are thousands of people in this country to whom twopence in the pound is a payment actually felt, and who have to struggle so closely to the wind, that this twopence makes the difference between going ahead or dropping astern. If a few representatives of this class could be returned, the argument from prestige would very soon lose its cogency.

Amongst the other inter-Parliamentary speeches of the week, two deserve somewhat special notice. One is by Mr. Otway, ex-Under-Secretary for Foreign Affairs, and member for the dockyard borough of Chatham. As member for that borough he "thought that the members of the Government had been assuming to themselves too much altogether on the score of economy, and that they should learn to distinguish between a cheese-paring and skin-flint policy, and true economy." As long as he represented Chatham he would "defend the right of the Chatham working men to a fair day's pay for a good day's work." Much more in the same strain followed, clearly demonstrating the necessity of disfranchising all towns where a certain proportion of the electors are Government servants. It is necessary, and not merely for the protection of the Government and the tax-payer, but for the sake of the time, patience, and dignity of the House of Commons. Mr. Otway abuses the present Par-

liament for waste of time. He abuses Ministers for long speeches. All this may be true, but it is also true that some portion of the time of the House is wasted by speeches by dockyard members, which certainly never would be made if they represented other constituencies, and that, as for the length of ministerial replies, to which Mr. Otway more particularly adverts, he may himself recollect occasions when a full and anxious House has been detained by paltry interrogations about the case of an aggrieved writer, or in meddling most perniciously with the executive responsibility of the Government. Waste of time!—there are no greater sinners in this respect in the House than dockyard members, and none greater bores. But it is not merely a question of time, it is also one of dignity. As a rule Government officials have one consuming passion—more pay; and a member is nothing to them who does not gratify it. It is quite true that this passion is in many cases justified, and that the position of the lower orders amongst them is wretched. They memorialise the Government; they are always memorialising; and they fail. They then operate upon their member, and he is bound, whatever he may think about their petition, to back it up in the House. His life is one constant conspiracy against the Exchequer, and he stands confessed to the House and to the country as a mere delegate, with a narrow and stringent commission to secure as much plunder for his clients as possible. He is as impersonal and irresponsible as a barrister, and if his type of memberdom were to prevail, the House would be turned into an assembly of advocates, of whose real opinions we should have no more knowledge than we have of the opinions of Serjeant Ballantine upon the Claimant. After some years' observation of the House, I would say to any young candidate—"If you value your peace, your integrity, and the opinion of honest men, remain for ever in obscurity rather than solicit a Government borough. Look at Sir James Elphinstone, and say whether you would care to achieve Parliamentary distinction at the price which he has paid for it."

The other speech worth notice is that delivered by Mr. Plimsoll. Mr. Plimsoll, I may say by the way, is the deservedly respected member for Derby, who, out of the purest philanthropy, has taken up the cause of the poor sailors who go to sea in rotten ships. Since marine insurance has become so universally the practice, the care of the shipowners to provide seaworthy ships has little by little relaxed, until now we find the Board of Trade reporting that about half the ships wrecked ought never to have been permitted to go to sea, and that many of them are so decayed that when they strike they go to pieces instantly, giving the lifeboat men no chance to rescue the crew. Fifty per cent., it appears, of the timber-laden ships which have left America for England this winter, have been lost or abandoned mainly because of the desperate practice of deck-loading. Last session Mr. Plimsoll introduced a bill to deal with this state of things, and in the speech to which I have just referred, he tells a story which I can corroborate. A member of the House had put upon the paper an amendment that the bill be read a second time that day six months. This member met Mr. Plimsoll in the lobby and expressed his regret that he should not be able to be present. Mr. Plimsoll was also sorry that his opponent would be absent. "Why so?" said the latter. "Because," quoth Mr. Plimsoll,. "I may possibly say to the House that if any member will go to Yarmouth, Bridlington, Scarborough, Whitby, Pickering, Hull, Newcastle, Sunderland, he will hear in any coffee-room, of a man notorious for overloading and reckless of human life." That was plain of Mr. Plimsoll, for the man who was meant occupies a prominent position. I can add that, his reputation for overloading and recklessness is so well-known, that underwriters now have become shy of insuring his vessels. Naturally, Mr. Plimsoll meets with great opposition, but next session he will obtain a Royal Commission, and some very strange evidence will be offered, which will show what is the real cause of the opposition.

The spiritualistic debate to which I have referred in two previous numbers of the *Nonconformist*, has come to a close without much profit resulting. Towards the end of it some strong language was used, but there was no breach of the peace. As Mr. Burns favoured his audience with no manifestations, and could do nothing but report them, Mr. Bradlaugh on the other hand being unable to do anything but say he disbelieved them, any progress towards conversion was impossible. It has been wittily said that, if Spiritualism be true, a new terror is added to death; and that this is no exaggeration, the following specimen of a spirit communication quoted from the *Spiritualist* will show. "The little spirit Rosa complains that we did not give the exact words last month of her whimsical little song. She gives the following correction,

A grasshopper sat on a sweet potato vine,
On a sweet potato vine,
On a sweet potato vine,
And a big turkey-gobbler came a-snicking up behind,
And nipped him off from that sweet potato vine."

A noble specimen of the new revelation!

C.

Obituary.

MR. WILLIAM SKEEN.

Mr. William Skeen, a veteran London journalist, who had been connected for nearly thirty years with the daily press of the metropolis, died on Saturday week, aged 61. He was a Baptist, and for several years acted as Parliamentary correspondent of the *Freeman*. His "London Letter" in the *Edinburgh Witness* was much esteemed in the North. The *Standard*, on which Mr. Skeen had been employed for many years, says:—"Mr. Skeen was one of that able group of Parliamentary reporters who bring to their duties a political knowledge and ability in no degree inferior to that of the more prominent and influential of the politicians whose speeches they report. He was a man of simple and unaffected piety, of great information, always at the service of those who sought his assistance, and a writer of much ability." The *Daily News* says:—"Mr. Skeen's original writing had considerable merit. In private life he was a most winning and amiable character. Very widely read, he conversed with a culture, a fertility of illustrative anecdote, and a quaint subtlety of quiet humour, at once rare and delightful. None knew him who did not love him, no man ever left a more stainless reputation behind him, and his memory will long be revered in the 'gallery,' and by his friends generally. Mr. Skeen died literally in harness. He was taken ill when reporting a meeting in Camden-town on Saturday afternoon. Brought home unconscious in a cab, he only rallied into partial consciousness, and breathed his last a few minutes before midnight."

MR. GRAVES, M.P.

Mr. S. R. Graves, the senior member for Liverpool, died suddenly at the Euston Hotel on Saturday morning. The deceased gentleman, who was fifty-five years of ago, dined with the Duke of Sutherland at Stafford House on Friday evening, and returned to the hotel, where he was temporarily staying, shortly after midnight, apparently in his usual health. About twenty minutes past three in the morning he complained of illness, medical assistance was at once summoned, but Mr. Graves expired at five minutes to four. An inquest was held in the afternoon, and medical evidence having been given showing that the cause of death was fatty degeneration of the heart, a verdict was returned accordingly. Mr. Graves, who was held in high respect on both sides of the House of Commons, was a Conservative in politics, and was first returned for Liverpool at the general election of 1865. It is understood that the Liberals will contest the vacant seat.

MR. JAMES HANNAY.

Mr. James Hannay, who was formerly well known as a member of the "Fourth Estate" in Edinburgh, and who has ranked high among journalists and *littérateurs* for many years, died suddenly on Saturday week at Barcelona, at which port he was British Consul. Mr. Hannay was only in his forty-sixth year.

THE HON. AND REV. BAPTIST NOEL.

We regret to announce the death of the Hon. and Rev. Baptist Noel, which took place on Sunday afternoon. Mr. Noel, a younger son of Sir Gerard Noel-Noel, by the Baroness Barham, and brother to the Earl of Gainsborough, was born in 1799, and educated at Trinity College, Cambridge. For many years Mr. Noel was one of the most eminent preachers in London, and the large chapel, in St. John's, Bedford-row, formerly the scene of the labours of Richard Cecil and Daniel Wilson, afterwards Bishop of Calcutta, was crowded every Sunday. Mr. Noel first became known to the general public by his vigorous denunciation of the injustice of the Corn Laws. His pamphlet was the more valued by the leaders of the repeal movement, then much needing aid, from the certainty that it would be read by many who were prejudiced against their agitation. Soon afterwards Mr. Noel was appointed one of the chaplains to the Queen, and his sermons at Whitehall and St. James's form one of the score or more of volumes which he published during his active career. In the year 1848 arose the celebrated "Gorham Case," which distracted the Church of England, and caused several secessions of its leading High-Church clergy to the Roman Communion. On the other hand, Mr. Baptist Noel considered that the Church of England, in her sacramental teaching, approached too near to the *opus operatum* of the Church of Rome. Having acquired the conviction that the union of the Church with the State was contrary to the spirit of the Christian religion, he announced his intention of seceding from the Church of England, and the Bishop of London pressed him to take the step at once rather than unsettle the minds of his hearers. After he had left St. John's several attempts were made to restore its declining interests; but the vast congregation had dispersed, the noble institutions of charity were broken up, and in a few years the building was pulled down, the roof having first fallen in, and the site is now covered with dwelling-houses. Mr. Noel joined the Baptists, and soon succeeded the Rev. John Harrington Evans, himself a seceded clergyman of the Church of England, in the ministry of John-street Chapel. Having once clearly stated the reasons of his Nonconformity in a formal work, Mr. Noel settled down to a course of public labour, and was widely known, both before and after his secession from the Established Church, as an eloquent and earnest advocate of vital and personal religion, and never degenerated into a mere controversialist. He also warmly supported the leading Evangelical societies and philanthropic movements. The civil war in the United States, and the lawless execution of Mr. Gordon in Jamaica, were events which powerfully kindled his fervour, and on each occasion he both wrote and spoke strongly in favour of what he deemed the cause of liberty and truth. On attaining the age of seventy he laid down the duties of a pastor, although his active labours only ceased with the illness preceding his death. In private life Mr. Noel was a man of great amiability of character—patient, kind, and sincere. By his wife, Jane, eldest daughter of Mr. Peter Baillie, of Dochfour, Inverness-shire, Mr. Noel had a family of eight children—four sons and four daughters.

MR. F. J. SARGOOD.

We regret to have to announce the death of Mr. F. J. Sargood, of Croydon, in the 69th year of his age. The deceased was in business in London, and went out to Melbourne with his family in 1849, where he founded the extensive firm of Sargood, Son, and Co., now so honourably known in London, Melbourne, and Dunedin, New Zealand. For many years he was a member of the Legislative Assembly of Victoria, and the Mayor of Prahran. "Notwithstanding his close application to business," says the *Croydon Advertiser*, in an obituary notice of Mr. Sargood, "he found time to make himself a power in the country as an earnest reformer. Always a consistent Liberal, he gained great respect for his principles by the uniform courtesy and unvarying determination with which he enforced them; while, as a staunch Nonconformist, he has ever been the tried advocate of the most extended form of religious liberty. Tolerant to the last degree himself, he accepted no compromise in the matter of religious opinion short of absolute recognition of equality; and his stoutness of heart in the good cause prompted him to many a struggle, the effect of which is still felt in the colony. Holding such high principles, he could ill brook the perpetuation of such a flagrancy as the annual Government grant for religious purposes. This grant was apportioned among the different sects in the colony, according to the numbers of the various denominations, and was the cause of much strife and ill-feeling. One of his last acts in the colonial Senate was to introduce a bill for the abolition of this grant, and he had the satisfaction of carrying it through the Legislative Assembly. The Legislative Council, however, which represents almost exclusively the landed interests of the colony, and may be called the Lords of Victoria, threw out the bill. An Act was recently passed for the annual diminution and ultimate discontinuance of the grant. While opposing these State grants, Mr. Sargood proved his thorough good fellowship in the cause of Christianity, by freely contributing out of his own pocket to the various places of worship and Evangelical societies. His fearlessness when a case of intolerance came before him, was a trait in his character which won him often the admiration of his friends." Since his return to England he had to undertake the conduct of the Victoria Emigration Aid Agency, established for the purpose of assisting deserving families to emigrate to the colony. A fund of 5,000*l.* was placed at his disposal, and this he supplemented himself by a gift of 500*l.*, and by his influence obtained donations from City merchants, which swelled the amount to nearly double its original proportions. Mr. Sargood, from his intimate knowledge of the requirements of the colony, was appointed one of the Advisers-General of Victoria in this country, and was present at the transfer of the office of Agent-General of the colony from the Right Hon. Hugh Childers to Sir James McCulloch on the 8th inst. He had long suffered from the complaint which was fatal to Napoleon III., but an operation by Sir Henry Thompson gave him a respite. But the disease has lately again got the mastery, and he succumbed to it on Wednesday last. Mr. Sargood's loss, says the *Croydon Advertiser*, "will be felt severely in public as well as in private circles; the children at the Reedham Home will lose one of their best and fondest friends; and by those of the Warehousemen's and Clerks' Schools he will be equally missed. As a contributor to the various charities, benevolent and religious societies, and philanthropic institutions, no name was more frequent than Mr. Sargood's; whilst his advice and assistance in matters of local politics were prized beyond measure. Mr. Sargood's popularity in Croydon was shown by his return at the head of the poll at the first election of the school board. His health, however, rendered it necessary for him to resign, and he never took his seat at the board, much to the regret of his friends. To enumerate the many honorary offices he held

would be a lengthy task; for there was scarcely a society in the town having a worthy object in view with which he was not in some way connected. Very seldom do we find united in one man such sterling qualities as made our departed friend so universally beloved and respected. In benevolence he was the true type of a worthy squire, who, while he 'feasted with the great, ne'er forgot the small.' In business he had, by his shrewdness and tact, while commanding the esteem of all with whom he had commercial transactions, amassed a fortune which his natural generosity of character prompted him to use as a good steward of the talents which God had bestowed upon him. As a politician, his staunch support of the views which he held, and his ability to state the reasons why he held them, won for him alike the admiration of his friends and the involuntary respect of those who differed from him in opinion. Over all these qualities there was a gentleness of character, and an affectionateness of disposition which made him most dearly loved by all, especially children, who had the pleasure even of a casual acquaintance."

LORD LYTTON.

Lord Lytton, better known as Sir E. Lytton Bulwer, died at Torquay on Saturday, in the sixty-seventh year of his age. Up to very recently Lord Lytton had enjoyed unusually good health, and had been occupied in revising the proof sheets of "Kenelm Chillingley," the last of which were only sent to town the other day; indeed, letters were received in town on Saturday morning from his lordship, written by himself. Lord Lytton had suffered for some time from occasional attacks of violent ear-aché, and on Friday afternoon acute inflammation set in, which terminated fatally at two o'clock on Saturday. His lordship was a brilliant novelist, and for many years occupied a conspicuous position as a statesman. He began his literary career very early in life, having published "Ismael," an oriental tale, when he was only fifteen years of age. Some years later he wrote "Pelham," which created a great sensation, and then was followed by many other novels, including "Paul Clifford," "Rienzi," and "Eugene Aram." In the year 1831 Mr. Bulwer had entered Parliament, as member for St. Ives, in the Liberal interest; and in 1832 he was returned to the new Reformed Parliament as member for Lincoln, which he continued to represent till 1841, when he lost his seat, and for a considerable interval kept aloof from active political life. In 1838 he was created a baronet. His prolific pen continued active. Not only did he produce many other novels, such as "Ernest Maltravers," "Night and Morning," and "The Last of the Barons," but he made several contributions to dramatic literature, of which "The Lady of Lyons" was the most successful. In 1852 he re-entered Parliament as a Conservative, sitting for the county of Herts. His later productions included "My Novel" and "What will He do with It." Lord Lytton, says *Men of the Time*, was twice elected Lord Rector of Glasgow University—an honour never bestowed on any other Englishman, and only in the instance of one Scotchman, Thomas Campbell. Among his valuable services to the cause of literature—notably his successful efforts in securing copyright for dramatic authors, and his kindly acts to its professors—his zealous and substantial support of "the Guild of Literature and Art" deserves special mention. He not only made to it a gift of the proceeds of the play he wrote for his benefit, but presented to the institution a piece of land as a site for the erection of homes for decayed artists and men of letters, to which pensions will be attached. His novels are read, or translated, not only in France, Germany, &c., but in the remote parts of Hungary; while in America he is as popular as with us. On the occasion of the accession of the Conservative party to power, under Lord Derby, in 1858, Sir Bulwer Lytton was selected by the Premier as one of his colleagues in the Cabinet, with the appointment of Secretary of State for the Colonies. In the single year during which he was in office (retiring with his colleagues in 1859) he abolished the monopoly involved in the licence of the Hudson's Bay Company, called into existence the noble colony of British Columbia, and removed the discontents and developed the resources of the magnificent district now called Queensland, by raising it into a colony separate from Sydney. Soon after the accession to power of Lord Derby's third Administration, in July, 1866, Sir Edward Bulwer Lytton was raised to the peerage, as Baron Lytton of Knebworth. Only on rare occasions has his lordship spoken in the Upper House. His ill-health has of late years obliged him to remain in retirement.

DR. LUSHINGTON.

The death is announced of the Right Hon. Stephen Lushington, D.C.L., which took place at Ockham Park, on Sunday, at the age of ninety-one. The deceased represented Winchelsea, Yarmouth, and the Tower Hamlets from 1820 to 1841, and took an active part with Wilberforce and Buckstone in the anti-slavery agitation. In 1828 he became judge of the Consistory Court, and in 1838 he became judge of the Admiralty Court. He retired from political life in 1841, in consequence of the passing of an Act disqualifying the Judge of the Admiralty Court from sitting in the House of Commons. He resigned his office in July, 1867, in consequence of failing health.

"Memorials and Recollections of Dean Ramsay," by the Rev. Dr. Rogers, will be published immediately.

FOREIGN MISCELLANY.

Marshal Serrano has, it is said, written to Senor Sagasta announcing his firm intention of retiring into private life and of completely abandoning politics.

NEWS OF DR. LIVINGSTONE.—A despatch from Dr. Kirk, dated Zanzibar, November 5, 1872, has just been received at the Foreign Office. It announces that the men sent to help Dr. Livingstone had reached him, and that he had started for the interior about August 18.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—Under any circumstances the session will not have been profitless. Notwithstanding the threatened opposition, the bill for legalising marriages with a deceased wife's sister has been agreed to by the Council. Hitherto marriages of this description, although not void, have been voidable; henceforth the law here will be the same as in the neighbouring colony of South Australia, and different from the rest of the Empire—that is, should, as is most likely, the Queen assent to the bill.—*Melbourne Age, December* 5, 1872.

A WELL-TO-DO CLASS.—We hazard the assertion that no class of equal average means live so well as American farmers. One of these, possessing a farm and buildings worth from five to ten thousand dollars, will gather about him and enjoy more real comfort than could be obtained from the income of a hundred thousand dollars in New York. He may live in a more commodious dwelling than a metropolitan citizen having ten thousand dollars annual income. He may have his carriage and horse. His table may be supplied with everything fresh in its season. His labour is less wearing than the toil of counting-rooms and offices, and he has more leisure. —*Scribner's Monthly.*

THE WEATHER IN THE UNITED STATES.—Snow, ranging in depth from two or three feet downward, covers, at this writing, the richest and most densely populated part of the United States. From Eastport, Maine, to St. Louis, and from Washington indefinitely northward, it fell during the greater part of Thursday; and on Friday every one was more or less interested in problems of locomotion. In this city the fall is certainly heavier than any which has occurred since 1867. Possibly no snow storm of like weight has visited us for a score of years. At any rate, business and travel are everywhere impeded; double teams are the rule. The Greenwich-street elevated railway alone rises superior to the trials which block the traffic of its rivals. Its trains run as frequently as may be, and make excellent time, but they are quite unable to carry all who would avail themselves of this somewhat distrusted, but thus far successful means of city travel.—*Christian Union.*

THE SOUTH SEA SLAVE-TRADING.—It was recently announced that the captain and crew of the ship Carl, engaged in the South Sea slave-trade, had been sentenced to death at Sydney, and that the punishment had since been commuted to imprisonment for life. They were charged with murdering only one man, but the evidence went to show that seventy or eighty men were massacred. The *Melbourne Argus* says that directly the news of these atrocities reached the Victorian Government, it took active steps to secure the punishment of the criminals. It immediately communicated to the New South Wales Government its desire to co-operate in the prosecution instituted by the latter, and caused its own police to make inquiries as to whether any persons who were connected with the Carl had been in Victoria. The principal witness against the prisoners was Dr. James Patrick Murray, part owner of the vessel, who accompanied her on her expedition, and who turned Queen's evidence for the satisfaction, as he alleged, of his conscience.

THE PARISIANS AND NAPOLEON III.—On Wednesday, Jan. 15, not a single shop in all Paris was closed on account of the funeral of Napoleon III., not a theatre suspended its performances. Having made a remark upon this subject to a lady attached to the Bonapartist party, she lifted up the veil which covered her breast, and, showing me a bunch of violets, the emblem of the party, she told me that if I wished to know how many persons that day were mourning for the sovereign whose funeral was being solemnised at Chiselhurst, I had only to observe how many, like herself, wore bunches of violets. "I am sure," she said, "that you could not walk many paces up the Boulevards without meeting many." I at once, as a man seriously desirous of ascertaining a fact, started for a walk up the Boulevards. The weather was splendid, and the crowd was so great that it was difficult to make one's way through it. But I sought in vain to find a single bunch of violets among the promenaders. At last, after two hours' search, and when I was about to abandon the attempt, I perceived a tall young man with a bunch of violets at his buttonhole. I could not resist my curiosity, and, advancing towards him, I said, "Pardon me, sir, is that a token of mourning that you wear?" "No," replied he, with an air of surprise, and with an American accent, "I wear them because they smell sweet." This anecdote undoubtedly does not prove that Napoleon III. did not leave behind him in France numerous and sincerely attached friends; but it does prove that in France and everywhere else it is a very rare thing to find men who have the courage of their opinions.—*Times Correspondent.*

EASTERN EXTRAVAGANCE.—A correspondent in the Levant writes:—"I send you a couple of cases illustrating the ways of life out here. The late Sultan, wishing to give the ladies of his harem an idea of the Crystal Palace, commissioned a firm of shipbuilders on the Thames to construct the iron framework of a huge dome-like structure. It was, when completed, put up in England, and then taken to pieces for conveyance to Constantinople, where it was re-erected and covered in with glass, and formed one of the most conspicuous and pretty objects which met the traveller's gaze on going up the Bosphorus. The present Sultan, however, thought that it interfered with his view, and ordered it to be demolished, and the *débris* of a building which from first to last must have cost more than 100,000*l.* has been sold for old scrap iron. The other story is still more strange. The Father of the Faithful some time since ordered a new and gorgeous imperial residence to be built for himself. Art, money, and science were lavished on the structure, the sum total of the cost of which was almost fabulous. The day arrived when the Sultan was told that all was prepared for his reception in his new abode. His Majesty quitted his old and inconvenient palace with a light heart, and hastily repaired to the splendid and more modern one; but, alas! whether his impatience or ardour got the better of his dignity is not related, but on crossing the threshold he stumbled and fell. The omen was of too serious a character to be lost on an oriental mind. The Sultan retraced his steps, sent for an architect, and commanded that the gorgeous and magnificent edifice should be razed to the ground. The gentleman in question in despair repaired to the Grand Vizier, who failed to obtain a revocation of the order, but as a *dernier ressort* proceeded to the English Ambassador, who at once pointed out to His Majesty how ridiculous such an act would make him appear before the civilised world. This, with other arguments, saved the palace, but the evil eye is supposed still to rest on it, as it remains empty."—*Pall Mall Gazette.*

THE REPORTED FUSION BETWEEN THE ORLEANISTS AND LEGITIMISTS.—The Paris correspondent of the *Daily News*, writing on Thursday night, says:—"It is reported that the Duc de Larochefoucauld Bisaccia said to-day, in the 14th bureau, replying to General Guillemand, who spoke of an impossibility of monarchy in France, since monarchical forces were divided by three pretenders:—'The General is mistaken; there were yesterday three Monarchical parties, but death has removed one, and the Comte de Paris has told me personally that he recognises only one monarchy in the House of Bourbon. There is, therefore, at this moment only one pretender to the Throne of France, and that pretender is the heir of its legitimate kings.' Admitting the accuracy of the Duke's report of what the Comte de Paris may have lately said, I attach no importance to his *dictum*. It is not the first time that the Comte de Paris has acknowledged the Comte de Chambord as the head of his house; but the 'fusion' has never made a step in advance. There is always on the part of the Orleanists an equivocation in declarations of this kind. The Orleanists look upon themselves as the coming men, and upon the Comte de Chambord as an impotent shadow. He, on the contrary, who has far more principle than they have, will not hear of a union with them unless they deny 1830 altogether, and range themselves in due subordination under the white flag. This they could not do, because then they would have no following but the very small bands of Legitimists. Hence the impossibility of 'fusion,' which now, as heretofore, is mere idle talk. There are some Royalists who would hope to get place by a fusion. But the incompatibility between the Comte de Chambord and the Comte de Paris is too rooted in the nature of things for it to be possible that a fusionist party should make any head whatever. The death of Napoleon III. in no way removes the obstacles to the fusion."

OUR ENGLISH LECTURERS.—An American hearer will be likely to think that of all the English lecturers who have recently visited us, Professor Tyndall is, as a lecturer, very much the cleverest and most successful. Mr. Froude delivered lectures which were quite as brilliant in their different line as Professor Tyndall's are; but he delivered them in a way which the lyceum committee-man must have regarded with a good deal of bitter anguish. Exact as was the adaptation of his lectures to the platform, the platform is anything but Mr. Froude's native heath. Mr. George Macdonald appeared to us to make the mistake of supposing almost any sort of talk good enough for us masses over here; and as for his peculiar manner, we speak with all the civility that any hospitable fellow-citizen could require of us when we say that the manner of Mr. Macdonald's lecturing was entirely worthy of the matter. Mr. Yates, like Mr. Macdonald, had not sufficient knowledge of the American lyceum, and its intimate acquaintance with a great range of very accomplished speakers. But, coming to Professor Tyndall, we find that he lectures as well as any Yankee. He is entirely in earnest, and that the strenuous American likes to see; he makes his points really as plainly, if not so violently, as Mr. Wendell Phillips or the late Thomas Starr King; he is far from being insultingly obvious, yet he is as simple and intelligible as if he were teaching a class of beginners in a Normal School; the instructed are satisfied with what he says, and pleased with his workmanlike of saying it, while to the young ladies he gives gorgeous exhibitions of colour, which they freely admit to be most lovely, most splendid, and most nice. Even the policemen on duty are attentive, and the friends of "classical studies," except for their knowledge of the goodness of their cause and the impossibility of its overthrow, might fairly regard the pilgrimage of this captivating scientific teacher as a serious calamity.—*New York Nation.*

Literature.

*STEWARD ON "HEBREWS."**

To most English readers "George Steward" is a name and nothing more. Even of those who are conversant with modern theological literature more have heard that he published a great book on "Mediatorial Sovereignty" than have carefully perused it. To a few of us some faint rumour has come of his rare power of patient thought, his singular unworldliness of character, his devotion to lofty aims. But, as yet, he has not made any impression on the public mind at all commensurate with his power or claims. He is even much less known than McLeod Campbell, whom, as an author, he much resembles. Nor can we affect any surprise that he should be comparatively unknown. There was nothing popular about him, nor any craving for popularity. Like many men of original mind—like most *large* men—he moved with a certain awkward and cumbrous air, caring very much more for the substance of his thoughts than for the form in which he expressed them. No man will ever read him for the beauty of his style. His language is Latinised and polysyllabic; his constructions lack the simplicity and directness which are now, happily, in vogue. But, despite these defects, his work is likely to live, and even to grow in public esteem; for he has worthily handled lofty themes. There is a weight of thought in either of his books which would turn the balance were a score, or a hundred, of the popular volumes of theology put in the opposite scale. Heavy reading they may be, but his thoughts sink into the reader's mind and permanently enrich it.

The work now before us, although it had not the benefit of his final revision, can hardly fail to sustain—and enhance—his reputation with the fit, if few, readers it is likely to find. It is not a commentary in the ordinary sense. It can hardly be said to discuss the authorship of the Epistle to the Hebrews. It throws little or no light on the difficult questions which have perplexed expositors; indeed, on such points as the unpardonable sin of Heb. vi., 4—6, and the dissertation on Melchisedek in chaps. v. and vii., it is conspicuously weak and unsatisfactory. But it does not claim to be a commentary in the ordinary sense. It simply professes to give the main "argument" of the Epistle. And, taken as a series of dissertations on the leading points of that great argument, it cannot fail to impress and instruct the reader who brings to it an instructed mind and an open heart. In proportion as he has studied the inspired letter, and attempted to follow out its sequences of thought for himself, he will find Mr. Steward a most able and suggestive guide. *The* Commentary on Hebrews has yet to be written; but, whoever may write it will, past all doubt, have to avail himself of the labours of this large-minded student and interpreter of the Word.

In short, Mr. Steward has bequeathed in this volume a precious legacy to the Christian Church, although a legacy that will probably need to be *administered* by many hands.

RECOLLECTIONS OF JOHN DUNCAN, LL.D.†

It is unfortunate, as it seems to us, that some better understanding was not arrived at among the friends of Professor John Duncan as to the writing of his memoir. That he was an original man no one who knew anything of him ever doubted; and that his life was worth while writing is very evident from the interest that the publication of it awakened even in circles where his name had scarce ever been heard before. The mixture in him of bold thought, staunch orthodoxy, innocent fun, and childlike simplicity presented a perpetual series of puzzles; and as he was a ceaseless talker and hated "set composition," his contributions to thought lay in *disjecta membra* deposited in the minds he had most deeply influenced, and could only have been well recovered, and influentially set forth by the tact, patience, and skilful compression of a thorough editor. As it is, three writers have now seriously tried their hands upon him, not to speak of the authors of several magazine articles—amongst others, Mr. A. Taylor Innes and the Rev. Mr. Macgregor, of Dundee. Mr. Knight, of Dundee, was first in the field with a sheaf of talk—certainly containing some wonderfully illuminating sentences—which really does as much to set before the mind an image of Duncan, intellectually, as anything yet published. Dr. David Brown, of Aberdeen—known as a skilled Biblical critic and linguist—wrote his "Life," which, unfortunately, in spite of its fine sympathy, is diffuse and inadequate by reason of the very intimacy that subsisted between the two when young. And now here is Mr. Moody-Stuart, who rehearses, from his own special point of view, the whole story once again. It seems that he wrote the nucleus of this volume simply as a chapter to be embodied in Dr. Brown's memoir; and we cannot conceive why it was not so used. Dr. Brown's biography would have received some balance from the careful gleaning of anecdotes and characteristic utterances which we have here; and we should have been spared another dose of that religious reflection which did so much to spoil the first. It is to the form in which really racy matter has been cast that we take exception. If his preaching was too abstract, his social talk, like Dr. Johnson's, was concrete and practical enough. Some incidents which Mr. Moody-Stuart skilfully embodies amid some reflections of his own are worth quoting, as showing, in spite of absence of mind, his tact and considerate tenderness:—

"The summer before his death, when his daughter from Philadelphia was visiting him, he set himself with great assiduity to teach her infant to walk, placing chairs before the child, and persevering day by day in his labour of love, till he had fairly mastered the accomplishment of walking. On a visit to a friend he had spoken seriously to the only child, a girl of six years of age; but after leaving the house he feared lest his words might lose their effect, because in bidding her farewell he had not entered into all the sympathies of the child. He hastened back, at some inconvenience to himself, and having found her, he said, 'Let me kiss your doll before I leave.' A mother said to her little boy, 'Here's Dr. Duncan; you must be good.' 'O, yes,' he broke in, 'he'll be good; but you mustn't make a bogle of me!'"

Fancy the absorbed, absent-minded theologian doing daily the most eccentric things, touched with the truly childlike impulse to return and kiss the doll! There spoke a heart that was larger than the hard Calvinism to which, nevertheless, it had yielded itself. The following, too, is good, and shows something of the same trustful *naïveté*:—

"One morning he came in to us of his own accord, all ready to start by an early train from Pesth, and I said to him, 'How is it that you are so often first? People at home think that you are not able to look after yourself.' He replied, 'I'm lazy, and they think I'm stupid; at home I know I'll be looked after.'"

This, too, is surely worth quoting:—

"In his first journey to Pesth he was the subject of an amusing mistake at Cologne. 'Our names,' says his son-in-law, 'had to be entered in a book at the hotel. In his Puritanic severity the doctor wrote: John Duncan, minister, and wife, Annabella Torrance and Annie, R Smith, and W. Allan. Next morning we had the honour of reading that there had arrived at the hotel, John Duncan, one of Her Britannic Majesty's Ministers, Lady Torrance and family, Gentlemen Smith and Allan.'"

The quaintness, the oddity, the honesty, the gentleness, that went along with rare intellectual depth, and keen spiritual perception, rendered Dr. Duncan's mind and character well worthy of careful exhibition; and we only regret that the materials are coming before us in such a disjointed manner. But it must be said that Mr. Moody-Stuart's volume is interesting and deserves careful reading.

BRIEF NOTICES.

Another World: or, Fragments from the Star City of Montalluyah. By HERMES. (Sam. Tinsley.) The author of this ingenious book has very nearly succeeded in maintaining his matter-of-fact tone up to the proper point, but not quite. While he really follows such writers as the authors of "The Coming Race" and "Erewhon," he is bolder than them in getting rid of any artistic expedient to account for his revelations, and errs in asking us to *all at once* take too much on trust. The book is a bold satire, in which many of our social institutions are dealt with in a very dry and searching way. Education, courtship, marriage, methods of treating animals, and of dealing with diseases, are discussed in such a realistic sort of way as sometimes compels a kind of mental acquiescence. Of the cleverness of the book there can be no doubt; but it strikes us as too wanting fancy and sentiment, to secure the acceptance that was given to "The Coming Race." It is too much a criticism, under guise of a mere statement of the political economy of a Utopia, instead of a sympathetic rendering of its life. The council of ladies for choosing the husbands, and the ceremonies of choice by hand and choice by foot are very funny, and have a profound intention; whilst the ornaments (so greatly prized) worn by women as distinctive marks of age, are not behindhand in satiric reference. Perhaps the finest hit of the book is that on the hippopotamus, which is capital in its incisive satire. As in "The Coming Race," electricity plays a large part here. On the religious services of Montalluyah we have the following:—

"We vary our forms and services of worship to suit different ages. Before my reign adults and children went to the same places of worship, repeated the same prayers, and listened to the same discourses, most of which being perfectly unintelligible to those of tender years, the evil and inconvenience resulting from the practice was very great. The children, finding the routine irksome, the constrained decorum required of them during a time which seemed to them never-ending (for the services were then very long) was painful in the extreme, though they were sometimes relieved by turning their thoughts in other directions, perhaps to subjects irrelevant, if not opposed to the ostensible object of the meeting.

"Thus pain and weariness become theirs, and in after life naturally associated with the most sacred of duties, and generally those, who at an early age had been obliged to attend most regularly to an unintelligible and irksome routine, were in after life those who absented themselves most frequently from the place of worship. I have known some, and this will scarcely be credited, who, from an early age had, in obedience to their parents' commands, attended church with what was to them painful regularity, and who, as soon as they were old enough to leave the parental jurisdiction, never entered again a place of worship till the day of their death, so great had been their stifled repugnance, created by the unnatural surfeit which had been inflicted upon them. This was not all; the repugnance thus engendered often extended even to the faith itself which the prayers and discourses had been intended to elucidate, and led the way in after life to doubt and disbelief. The form of worship and service are now adapted to three several ages and classes of intelligence."

Many pleas have been made for children's services: this and what follows is one of the most effective.

The *Theological Review* has some papers of more than ordinary interest; first among which we reckon an essay, by Dr. Reville, on the religious revival induced in France by the overwhelming disasters through which it has recently passed. That a deeper sense of man's need of Divine help, guidance, and consolation has sprung up in the hearts of many of his compatriots, the accomplished author has no doubt; and his speculations on the cause which this mere earnest religious emotion may take cannot fail to interest the thoughtful reader. Two essays, one on "The Sentiment of Religion," and the other on "British Association Philosophy," we can heartily commend to all who are troubled by that apparent conflict between the scientific and religious modes of thought which so largely occupies the public mind at the present moment. Mr. Joyce's "Critical examination of Isaiah xxxvi—xxxix, on the "basis of recent Assyrian discoveries," displays much erudition of an unusual kind, and will well repay study, though, to us, he seems to overrate the historical value of the Assyrian, and to underrate that of the Biblical documents. Mr. Picton contributes a valuable paper on "School Boards at Work." And, in addition, there is a good review of Mr. Hare's "Memorials of a Quiet "Life," and a very poor and insufficient account of that charming book, the "Letters of John James Tayler." The review of current literature in "Notices of Books" is, as is usual in this quarterly, very able and impartial.

Pearl and Emerald. A Tale of Gotham. By R. E. FRANCILLON, with Four Illustrations. (Smith, Elder, and Co,) This is a story which shows no little power and force of construction; but it is based on incidents so extremely improbable, that we fear its effect and fine meaning, may be in this way not seldom spoiled. That its meaning is noble no one could doubt—for it is this, namely, that we often waste and injure ourselves in seeking prizes that lie distant, and are intrinsically false, whilst the true gem lies near our hands all neglected or unthought of. It would not be fair to Mr. Francillon to detail the story. He has managed to throw some exquisite and tender love-making, as well as some fine character sketching into the midst of the sensational and improbable—rather like his own Emerald set in a tawdry frame. But the story is interesting and readable, in its way, although somehow we could *not* but get to believe fully in Nathan Levi and Mr. Grode; Felicia and young Cranstoun do elicit our sympathies. Mr. Francillon has written in such a way, as to justify us in expecting fine work from him. There are deep and truthful touches here and there in this work, which distinctly show that he is capable of severe and sustained creation.

When George the Third was King. In two volumes. (Sampson Low and Co.) This novel has dash and insight and shows knowledge of the time, albeit it is here and there a little coarse. Mrs. Patten and her niece and the curate, Dr. Lofty, are well done, no less than Dick Weston, and the other sparks of the day. The Society at the Wells is admirable. The story is well constructed, and shows no little literary resource. It can hardly be from the pen of an untried author, for now and then, we come on a turn of dialogue or a piece of picturing which not a little reminds us of Thackeray.

The Rambler. By SAMUEL JOHNSON, LL.D. With a Sketch of the Author's Life, by Sir WALTER SCOTT, Bart. In two volumes. (Tegg.) Brave old Samuel Johnson is more a great name than a real influence nowadays. We are not sure if his "Rambler," with its long-drawn practical maxims, and Latinised style and occasional quaintnesses will now find readers, though it well deserves to do so, most of the vices which he charged being still rampant—idleness, evil-speaking, deceit, love of finery, &c. The "Life" is the barest sketch, although written by Scott. The volumes

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* *The Argument of the Epistle to the Hebrews.* A Posthumous Work, by GEORGE STEWARD. (Edinburgh: T. and T. Clark.)

† *Recollections of the late John Duncan, LL.D.*, Professor of Hebrew and Oriental Languages, New College, Edinburgh. By the Rev. A. MOODY-STUART, of Free St. Luke's, Edinburgh. (Edmonston and Douglas.)

are well printed and admirably got up, and to any one who wishes to get a good notion of Samuel Johnson we say, "Buy this book, which is very cheap." The steel portrait is admirable.

Hymns to Christ. By Lord KINLOCH. (Edmonston and Douglas.) Lord Kinloch writes with peculiar grace and with a *testimony* of spiritual experience. There may not be much force or genius; but there is always token of reality and truth. Of these hymns this is just as true as of his prose. They are simple, clear, unaffected, weighted with real meaning, and are every way pleasant to read. These are not mere literary exercises, but utterances of the inner life. Though they do not often rise above a medium level, yet a few have a subdued intensity and tenderness which should recommend them them for social singing. "Sifted as "Wheat," and "Greater Love," strike us as being good in this regard.

The Household Guide to Family and Civic Rights, Duties, and Responsibilities. By W. A. HOLDSWORTH, Barrister-at-Law. (Letts' and Son.) This appears to be a very good handybook. It gives sufficiently full details on the law of master and servant, landlord and tenant, and the law of contract generally, to be very serviceable; whilst the latter part on civic duties is especially clear and full. We should fancy many people would find it useful.

SCHOOL BOOKS.

"Collins's School Series" consists, as we learn from the advertisement, of "progressive readers"—reading-books adapted to the requirements of the new code for inspectors. We have before us two primers, and four larger books advancing in difficulty up to what is technically called the fourth standard. Among the many competitors for the favour of teachers that have been called forth by the recent education scheme, it is very difficult to find wherein one is better than another. This series may, however, be confidently recommended on its own merits. It is cheap, well printed, well illustrated by Dalziel Brothers, and the passages of prose and poetry are judiciously selected. Of "Collins's Advanced Science Series," Dr. Ever's *Steam and the Steam Engine* is an admirable text-book, containing everything which a good teacher requires for his class, and everything necessary for class preparation without the teacher's aid. To those also who have left school, and have carried with them a little more than the ordinary stock of algebra, this book may furnish much interesting information, and not a little intellectual discipline.

The Education of the Feelings: A Moral System, revised and abridged for Secular Schools. By CHARLES BRAY. (Longmans.) This book aims at a systematic training of the moral feelings of children in primary schools. We doubt its efficiency; but we will not presume to decide without actual trial and experiment.

The Owens College Junior Course of Practical Chemistry. By Professor HENRY E. ROSCOE, and FRANCIS JONES. (Macmillan and Co.) Is a manual for the laboratory, and is admirably adapted for the purpose. It is clear, simple and scientific. The questions and exercises at the end render it of great service to students. This book deserves its place beside Professor Jevon's "Elementary Lessons in Logic."

The same publishers have also brought out *The Narrative of Odysseus* (Homer's *Odyssey*, ix., xii.) With a Commentary by JOHN E. B. MAYOR, M.A., and *Thirteen Satires of Juvenal*, with a Commentary by the same Author. Both of these are fragments of works yet to be completed. The first contains an indefinite promise of a future Odyssey. The second is Part II. of a Juvenal, which seems to be all notes and no text. A third part is promised by Easter, and ultimately a critical edition of the sixteen satires, "with an explanatory commentary on Sat. ii., vi, ix.," also an enlarged "commentary on the remaining satires on one uniform scale." We "will stand and mark."

A Rhyming Geography for little Boys and Girls, adapted for Home Instruction, and for Junior Classes in Schools. By the Rev. ALEXANDER MACKAY, LL.D., F.R.G.S., &c. (Edinburgh: Bell and Bradfute.) This book consists of 154 pages of very indifferent verses on the geography of Europe, Asia, and Africa. The rhyming form is adopted as an aid to memory. Such a device is only effective when the rhymes, or the collocation of words, is odd, and easily held by the memory. The first verse is as follows:—

"The planet Earth, man's present home,
Was formed by God of old;
From naught His fiat called it forth,
Though *when* we are not told."

The third line has the following explanatory note:—"This great truth is taught us both by Philosophy and "Revelation, though the Hindoo and all other Pagan "superstitions taught that the Earth existed from "Eternity. It is, in fact, the very first lesson taught "in the Bible." The question of time is thus settled. "We know when *man* was created on the Earth, but we "have not the slightest idea of the vastly more distant "date of the *planet's* creation." Surely neither the character of the verse nor the simplicity of the notes will be of much service to "little boys and girls." The maps are very clear and good.

The Royal Readers, No. 5. (Nelson and Sons.) The publishers of this volume, who have for a long period held a high place in this department, are not to be behind their neighbours. These "Royal Readers" promise to be an admirable series. Extracts are skilfully made and well arranged; the themes being expres sively illustrated. The selections are not only from our old authors, but specimens are liberally given of our latest and best—Tennyson, Dickens, and the rest.

NOTANDA.

Like the identity of the writer of the celebrated Letters of Junius, that of the "Man in the Iron Mask" has ever been an historical mystery; and though at least a dozen persons have been proved to be the author of the former, and seven or eight the original of the latter, who was the real Simon Pure has yet to be determined. Not so long ago Junius was again endeavoured to be unearthed, with but scant success, and now a French student, M. Jung, has come forward with a volume of evidence entitled, "The Truth about the Man with the Iron Mask." This is, of course, in accordance with precedent. Every writer on either subject has solved—at least, to his own satisfaction—the riddle; indeed, the very nature of the search seems to have an occult power in leading explorers to the belief that they, and they alone, have found the philosopher's stone. However, in this instance, notwithstanding the definiteness of title, M. Jung has come but to the indefinite conclusion that the iron-bound mystery was one of the band of prisoners who during the reign of Louis XIV. caused great excitement in France. Thus another may be added to the list of supposed wearers of the as yet impenetrable veil. Among those who at one time or other have been identified as the veritable recluse, are Foquet, the deposed Finance Minister of Louis XIV., an elder and a twin brother of the same monarch, and the Duke of Monmouth. Mr. Ellis, in his "True History of the Iron Mask," states that the prisoner was Count Ercolo Antonio Mattholi, a private agent of the Duke of Mantua, who deceived Louis XIV. in a secret treaty for the purchase of the fortress of Casal, the key of Italy, by taking the larger bribe offered by the agents of Austria and Spain.

A prominent, and one of the most pleasant features of the lying-in-state at Chiselhurst, was the floral homage paid to the dead; more especially that of

Violets, dim,
But sweeter than the lids of Juno's eyes,
Or Cytherea's breath—

One of the emblems of the Bonapartes; it is also as a colour, a symbol of mourning, and the wearing of the simple flower was therefore an appropriate token of sympathy. In noting the prevalence of the flower, a correspondent called attention to the fact that Byron alludes to it in "Napoleon's Farewell." The passage in which the flower and the dynasty are so poetically associated, is as follows:—

Farewell to thee, France! But when liberty rallies
Once more in thy regions, remember me then,—
The violet still grows in the depth of thy valleys;
Though wither'd, thy tear will unfold it again.

The poem is, however, from the French, so it may be doubted if Byron ingrafted the idea in his translation. In connection with the topic, a writer in the *Gardener's Chronicle* mentions that he once saw a ring enclosing a violet, which was given by the First Napoleon to an English officer who accompanied him to St. Helena. It is rather singular that the violet in flower language signifies innocence, and is used in *Hamlet* in that relation, those under suspicion of blood-guiltiness being unworthy the symbol. In this respect, the Napoleonic association is therefore not very appropriate. Violets, moreover, are generally spoken of as lowly, and in that aspect are unmeet emblems of ambition. That they were not always looked upon as floral Uriah Heeps, is evident from the following reference in the "Percy Reliques"—

Ye violets that first appeare,
By your pure purple mantles known
Like the proud virgins of the yeare,
As if the spring were all your own.

The long anticipated "Kenelm Chillingley: His Adventures and Opinions," is but just announced as in the press; while almost simultaneously the death of the writer took place, he having, it appears, but revised the last proof-sheets some few hours previously. The new work will therefore be posthumous, and a melancholy interest will ever be attached to the last effort of Lord Lytton's genius. The foremost novelist of the day, the author of "Romola" perhaps excepted, his death will cause a gap in literature; and the question may well be asked, where are the successors of Thackeray, Dickens, and Lytton? To our thinking, "The Last of the Barons" is equal to any novel in the language. The volume in verse, we were among the first to announce as almost ready for publication, by Owen Meredith, who is now Lord Lytton, is also in the press, and is entitled, "Song in Fable for the Nineteenth Century." No two works, we should imagine, were ever published under such peculiar circumstances. In the case of the father, death but shortly anticipated publication and the reviewers; in that of the son, a peerage cannot fail to help gild the literary laurels in store. The new peer, by-the-way, is an only son, and in his case at least there is ample proof of what Mr. Galton terms "hereditary genius."

The last words of those who during life were conspicuous characters, are not without interest, and it is notable that in not a few instances they were typical of the career of which they proved the epilogue. It is related of Gainsborough that his last words were—"We are all going to heaven, and Vandyke is of the party." Swedenborg having asked the hour, and received it from his landlady and her servant, said: "It is well—thank you, and God bless you," then closed his eyes and died. Meyerbeer, looking at his surrounding family, said: "God night to you all till to—to-morrow." Actors ere quitting the stage of life, seem naturally to quote from scenes in which they have taken part. "The rest is silence," said Young, quoting *Hamlet*, while "Cudgel thy wits no more!" from the same play, is stated to have been the latest utterance of Widdicombe. Harley, who had often taken a part in the *Midsummer Night's Dream*, died saying: "I feel an exposition of sleep coming on." The unfortunate Maximilian, thinking of the consort who had shared all the trials of his mistaken expedition, murmured with his dying breath, "Poor Carlotta." Loyal to the last, General Prim's closing speech was—"To-day the King will land, and I shall die. *Vive el Rey.*" Most readers are familiar with the dying words of the First Napoleon, "*Tête d'armée*"—head of the army—as he passed away amid visions of the past. Like his uncle, Napoleon III. seems to have dwelt on what had been. *Figaro*—the English one—than which there is no more devoted supporter of the dynasty, states his last words to have been addressed to Dr. Conneau. They were—"*Etiez-vous à Sedan?*" Were you at Sedan?

No doubt it is quite correct that, no matter how denominated, things are the same as they would be if otherwise termed. Nevertheless, though it is generally admitted—

That which we call a rose,
By any other name would smell as sweet,

it is, we fancy, also as widely held that there's something in a name, after all. For those whom Fate has allotted, to quote *Coriolanus*,

A name unmusical to Volscian's ears,
And harsh in sound,

there is, therefore, we opine, a secret feeling of pity, and with those owning more euphonious appellatives, this is largely mingled with satisfaction that they, as far as denominative is concerned, are well off. The lady, Susan Pigg, who has given notice of her intention to discard that patronymic in favour of Georgiana Maud Fitzherbert, will therefore have every sympathy, though she is hardly to be congratulated on her choice; it being too far in extreme in one direction as the name put on the shelf in the other. The change, however, brings up another consideration. Some few years ago a person named Bugg changed his name for Norfolk Howard, and a grateful public has since gladly adopted that name as a genteel euphemism whenever the *Cicx lectularius* has to be mentioned. If this be taken as a precedent, we presume that in future, when pig is mentioned to "ears polite," it will be the correct thing to term it a Maud Fitzherbert.

If there be any truths in the axiom, "Coming events cast their shadows before," a historical controversy of much interest is soon to be resuscitated. Messrs. Blackwood and Sons announce as in the press the second volume of "Mary Queen of Scots and Her Accusers." The new instalment is spoken of as containing a variety of documents bearing on the question never before published; and there is no doubt that Mr. Hosack has made the best of his position in defence of the unfortunate Queen who ended her life on the block at Fotheringay. Her life and reign will at all events ever be one with which romance is intermingled, and a sentimental halo is sure to surround her name to all time, though it may be doubted if chivalric historians will ever be able to persuade the public that her character was of that lily-like whiteness some of them would fain have us believe.

Like Mr. Lamont, the late member for Buteshire, who wrote "Seasons with the Sea-horses," and Mr. Kavanagh, who represents County Carlow, author of the "Cruise of the Eva," Mr. Graves, the universally esteemed member for Liverpool, whose death is recorded so suddenly, was an ardent yachtsman, and wrote "A Cruise in the Baltic" as his contribution to salt-water literature. He was also the author of another work, "National Dangers." B.

Miscellaneous.

LIFEBOAT INSTITUTION.—During the heavy storms of November and December last the lifeboats of the National Institution saved 311 lives from different shipwrecks on our coasts, besides assisting to rescue, when no other craft could help them, fourteen vessels from destruction. The Fishmongers' Company has forwarded an additional donation of a hundred guineas to the institution.

LOCK-OUTS AND EMIGRATION.—The Hon. J. Dutton, of Alton, Hampshire, has just locked out all his farm-labourers for being in the Labourers' Union. The men are to be assisted to emigrate, there being no work to which the union can send them in this country. Scarcely a day passes with-

out a batch of men, with their "traps" over their shoulder, visiting the office of the executive at Leamington, for a job or relief. There are 300 locked-out men now on the books. A considerable number sailed from Liverpool for Brazil on Wednesday.

BROCOLI.—Nine hundred and eleven tons of brocoli, the growth of West Cornwall, have been conveyed by rail to London and elsewhere over the Cornwall line in about six weeks to the 12th inst. In the corresponding period of last year the quantity amounted to no more than 168 tons. The absence of frost may be assigned as the reason for the increased successful produce, so advantageous to the cultivators and beneficial to the railways.

A GODSEND.—Within the last two days the poor people in the neighbourhood of Merthyr, who are feeling bitterly the effects of the strike, whilst searching for coal amongst refuse on the side of the mountain, came upon the mouth of a coal level long abandoned by the owners. They explored it, and men and women and children have gone a distance of sixty yards under the mountain to the coal faces, whence they have obtained large supplies, everybody helping himself and extracting the coal with crowbars, hatchets, &c.

IMPORTANT WILL CASE.—In the Court of Probate, Sir J. Hannen gave judgment in an important will case. The testator, Mr. Thomas Holme, died at an advanced age, worth nearly 100,000*l*., which he bequeathed to various charitable institutions, and entirely ignored his relatives. It was contended that the testator was insane when he made the will; but the judge held that, though the document was eccentric, and the deceased had often conducted himself in a singular manner, there was no proof of mental incapacity. He therefore pronounced for the will.

GREENWICH HOSPITAL.—An Admiralty Minute has been issued showing the object of founding the Royal Naval College at Greenwich, and defining the subjects of study therein. The intention of the Government is that the college shall be so organised as to provide for the education of naval officers of all ranks above that of midshipman in every branch of theoretical and scientific study bearing upon their profession. The instruction given in the gunnery-ship Excellent will, however, be continued as heretofore, and arrangements for lessons in practical surveying will also be carried on at Portsmouth.

SUNDAY REST.—On Monday a deputation from the Working Men's Lord's Day Rest Association called the attention of the Bishop of London to the Sunday use of public vehicles by professing Christians, and asked his lordship to bring the matter under the notice of the societies which were in the habit of sending out agents to preach in different churches. The deputation suggested to the right reverend prelate that, should he preach a sermon on the subject in St. Paul's, it was the unanimous desire of the committee that he might sleep at the Chapter-house on the previous night, and thus, by walking to the cathedral in the morning, set a good example. The bishop admitted the importance of diminishing all kinds of Sunday labour, and promised to give the question his earnest consideration, at the same time pointing out that many were compelled to perform ministerial and other duties on Sundays, and that the absence of public vehicles would put them to much inconvenience.

HOSPITAL SUNDAY.—A meeting was held at the Mansion-house on Thursday, under the presidency of the Lord Mayor, in aid of the movement for initiating a simultaneous Sunday collection in aid of the hospitals of the metropolis. Resolutions were carried declaring that the success of "Hospital Sunday" in various large provincial towns induced the belief that its establishment would be equally successful in London; providing for the election of a representative council to make arrangements for such an annual collection; and appointing a sub-committee to regulate the distribution of the money received. The following was also agreed to:—"That no institution be admitted to participate in the distribution of the fund if the committee of distribution find the cost of its management exceeds a reasonable percentage of the whole current expenditure." The proceedings were unanimous. Archbishop Manning, Canon Miller, Sir A. Rothschild, Bishop Claughton, the Rev. Dr. Rigg, and Professor Marks were amongst the speakers.

THE CLAIMANT'S CHAMPIONS.—Mr. Onslow, M.P., and Mr. Whalley, M.P., attended before the Judges of the Queen's Bench on Monday to answer for an alleged contempt of court, in speeches delivered at St. James's Hall, on the 11th and 12th December last, in connection with the indictment against the claimant to the Tichborne baronetcy. Sir John Karslake, who appeared for Mr. Onslow, submitted that the matter was not pending in court, so as to bring it within the rule applicable to contempt; and Mr. Digby Seymour, on the part of Mr. Whalley, followed upon the same side. When, however, the Lord Chief Justice stated that upon the point raised their lordships had not the slightest doubt, both learned counsel, on behalf of their clients, expressed regret at having been betrayed into doing anything calculated to interfere with the due course of justice, and undertook not to take part in similar proceedings again. The Lord Chief Justice expressed the unanimous opinion of the judges that both members had been guilty of a gross and aggravated contempt of the authority of the court, and in each case imposed a fine of 100*l*.

"BRAWLING" IN CHAPEL.—A weaver named Pegler was summoned before the Stroud magistrates by the Rev. E. S. Hart, minister of the Congregational Chapel at France Lynch, Chalford, for disturbing, vexing, and troubling the minister on the 22nd of December last. It appeared from the evidence that there has for some time been a feud between the minister and the people, and that a large number of the latter are desirous of his leaving, which he refuses to do, having a legal appointment. On the 22nd of December he was referring in the course of his sermon to the disputes existing, and said, "Some parties are anxious to silence my voice. If they have any charge to make against me, I am prepared to meet them in a court of law." Upon this the defendant stood up and cried, "So I will. I'll meet you there too," and called upon the minister to come down from the pulpit. The result was a hubbub, and a premature closing of the service. The defendant admitted the main facts, but pleaded the provocation given by the language of the minister. The bench rebuked the minister for his language, but said that that did not justify the defendant in brawling, and fined him 20s., and 19s. costs, each party to pay his own witnesses.

THE UNITED KINGDOM ALLIANCE.—At the meeting of the executive of the United Kingdom Alliance, on Wednesday last, the following resolutions were unanimously adopted:—"That the friends of the Permissive Prohibitory Liquor Bill of Sir Wilfrid Lawson having promoted petitions during each of the four sessions of the present Parliament, and each year with augmented force, those presented during the session of 1872 numbering 6,489, and bearing 1,400,000 signatures, the executive do not deem it expedient to recommend its auxiliaries and friends to renew their exertions in this direction, seeing that there has been an expression of popular sympathy in favour of this measure almost unparalleled in the history of the British Parliament. That the friends of the Alliance, and all who are in favour of effective legislation dealing with the liquor traffic, be encouraged to promote memorials, signed by the electors in the various constituencies, calling upon their representatives to support Sir Wilfrid Lawson's bill. That the executive earnestly recommend the friends of sobriety in every constituency throughout the United Kingdom to lose no time in completing and strengthening their electoral organisations, so as to bring their united influence to bear at the next general election for the return of candidates who will give the people of each district the power to protect themselves from the gross tyranny and injustice of having licences for the sale of intoxicating liquor thrust upon them against their will and protest."

Gleanings.

Susan Pigg announces that she intends to drop that patronymic, and assume the names of Georgina Maud Fitzherbert instead.

An exchange announces, on the death of a lady, that she "lived fifty years with her husband, and died in confident hope of a better life."

A Scotchman asked an Irishman why farthings were coined in England, and Pat's answer was, "To give Scotchmen an opportunity to subscribe for charitable institutions."

Uncle: "Now, Sammy, tell me, have you ever read the beautiful story of Joseph?" Sam: "Oh, yes." Uncle: "Well, then, what wrong did they do when they sold their brother?" Sam: "They sold him entirely too cheap, I think."

The boy that recommended a few drops of panegyric on sugar for the child of disquietude, has his match in another, who, after successfully spelling "chicanery," defined it to be a "large coop to raise chickens."

Whittier, the American poet, being asked for an autograph, at once complied by penning:—

The name is but the shadow which we find
Too often larger than the man behind.

The following is said to be a genuine dialogue which took place recently in one of our national schools:—Teacher to Scholar: "What gender is mouse?" Scholar: "Feminine." Teacher: "Please give the masculine gender." Scholar: "Rat."

An old lady lately visited a travelling circus. She was delighted in every respect but one. Speaking of the proprietor, she said, "He has everything in his show that is on the bills but the hippodrome. I wonder where he keeps his hippodrome? Is it dead?"

There have been great storms in the United States as well as in England, but no newspaper that we have seen has attempted to describe them in the magniloquent fashion of the *Springfield Herald*:—"The windy beard of Æolus himself, and all his succedaneous bags of atmosphere, beswept our segment of earth from long ere dawn of yesterday through a bitter twenty-four hours of extreme wintriness and spiritual shiverings."

"You are the dullest boy I ever saw," crossly exclaimed a bald-headed old uncle to his nephew. "Well, uncle," replied the youth, with a glance at the old gentleman's bald head, "you can't expect me to understand things as quickly as you do, because you don't have the trouble of getting 'em through your hair."

AMERICAN WIT.—We cut the following from a Transatlantic exchange:—"Mary, my dear," said a doting husband to the lady that owned him, "if ever I turn Mormon and marry another helpmate she shall be a Mary too, for your own dear sake!" "Be content with one Mary," said the loving wife. "In my opinion another would be a super-new-mary."

SUNDAY-SCHOOL THEATRICALS.—Sunday-school theatricals have been started in Nebraska city, where the society seem to be going back to the days of the old mysteries and moralities. During the last month all the Sunday-schools in the city have been simultaneously rehearsing for a representation of the history of the prophet Daniel, "with gorgeous Oriental court costumes of Babylonish times."

AN ACTIVE TEACHER.—A man whom Dr. Chalmers engaged to manage a disorderly Sunday-school, kept his eyes wide open during praying, and when one boy thrust a pin into another he marched up the aisle, still praying, and cuffed that boy's ears, and went back again, praying all the way. After that he was master of the situation, for the boys thought that a man who could watch and pray like that was not to be put down.

AN EFFECTUAL REMEDY.—Pestered with "contributions in verse" from a persistent rhymester till his patience gave out, an American editor wrote to his correspondent thus:—"If you don't stop sending me your sloppy poetry, I'll print a piece of it some day, with your name appended in full, and send a copy to your sweetheart's father." That poetical fountain was spontaneously dried up.

ECLIPSES IN 1873.—In the year 1873 there will be two eclipses of the sun and two of the moon. The first is a total eclipse of the moon on May 12, 1873, but not visible from England. The second is a partial eclipse of the sun on May 25, 1873, visible at Greenwich; it begins at 7h. 36m. a.m.; and the end of the eclipse at 8h. 28m. a.m. The third is a total eclipse of the moon on Nov. 4, 1873, partly visible at Greenwich. It commences at 2h. 6m. p.m. The beginning of the total eclipse will be at 8h. 8m. p.m. The middle of the eclipse takes place at 3h. 50m. p.m.; at this time the moon will be in the zenith of a place whose longitude is 118 degrees 20m. E. of Greenwich, and lat. 15 deg. 26m. N. The end of the total eclipse will be at 4h. 34m. p.m. The end of the eclipse will be a 5h. 35m. p.m., G.M.T.; at this time the moon will be at the zenith of a place whose longitude is 93 deg. 7m. E. and latitude 15 deg. 50m. N. At Greenwich the moon will rise at 4h. 27m., totally eclipsed. The fourth is a partial eclipse of the sun on Nov. 20, 1873, invisible at Greenwich.

A LITTLE TOO EARLY.—In old militia times, Goffstown, Goldesborough County, N.H., was the rendezvous where the military of the surrounding country assembled annually for drill. It was an occasion that drew together young and old for many miles around, and its parades, sham fights, personal encounters, gambling, drinking, uproariousness, made "Goffstown muster" a familiar name to all who ever dwelt in the central or southern portions of the State. Very early in the day of one of those eventful days, an aged couple, living some miles away, started on foot to the parade ground. To shorten the distance, they took a short cut through the old burial-ground at Goffstown Centre, from which they emerged as Sam W—— was passing along the highway. Sam was bound for the "muster," and had taken an early start, so as to lose none of the fun. Arriving at the graveyard, Sam looked toward it, and saw the old people coming over the stile. In the early dawn he could distinguish just enough to see that they were very old, and concluding at once that they were inhabitants of the silent tomb, awakened by the unusual stir. So, waving them back with both hands, he shouted: "Go back, old man! go back! This isn't the general resurrection! It's only the Goffstown muster!"—*Christian Union.*

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTH.

CLARKSON.—On Jan. 20, at Salisbury, the wife of the Rev. W. Clarkson, B.A., of a daughter.

MARRIAGES.

NOBLETT—BOYD.—On Jan. 8, at Marsh-street Congregational Church, Walthamstow, by the Rev. S. Conway, B.A., assisted by the Rev. J. W. Smith, uncle to the bride, Henry Sutton Noblett, Esq., of Cork, to Mary Lunham Boyd, eldest surviving daughter of the late Robert Andrew Boyd, Esq., of Brooks Croft, Walthamstow.

DE MOUILPIED—ELLIOTT.—Jan. 15, at Hannah-street Congregational Church, Cardiff, by the Rev. John Davies, Henry de Mouilpied, clerk of Her Majesty's Customs, Leeds, to Emmeline, second daughter of Mr. Thomas Elliott, of Cardiff.

DEATHS.

JENKYN.—On Jan. 3, greatly respected, the Rev. D. W. Jenkyn, 77, more than fifty years in the ministry, formerly minister of Watchbell-street Chapel, afterwards at Sandgate, Rye, Sussex.

WAUGH.—On Jan. 12, aged 71, George Waugh, of 15, Queensborough-terrace, Kensington-gardens, and 177, Regent-street, London, youngest son of the late Rev. Alexander Waugh, D.D.

SARGOOD.—On Jan. 15, at Broad-green Lodge, Croydon, F. J. Sargood, Esq., in the 68th year of his age.

PIDDUCK.—On Jan. 15, at Altrincham, Cheshire, Mr. Henry Pidduck, of Manchester and Hanley, aged 60 years.

BREAKFAST. — EPPS'S COCOA. — GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Jan. 15, 1873.

ISSUE DEPARTMENT.

Notes issued	£38,602,835	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	23,602,835
		Silver Bullion	—
	£38,602,835		£38,602,835

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,270,325
Rest..... ..	3,457,534		
Public Deposits ..	7,236,982		
Other Deposits ..	20,313,437	Other Securities ..	18,985,911
Seven Day and other Bills	427,338	Notes	13,069,010
		Gold & Silver Coin	663,045
	£45,988,291		£45,988,291

Jan. 16, 1873. FRANK MAY, Deputy Chief Cashier.

TRUE ECONOMY is found in buying the best article at the lowest market price; select your purchases from a reliable source, where the high standing of the firm is a guarantee to you that you will be well served; and this is always found with Horniman's Tea; it is strong to the last, very delicious in flavour, wholesome and invigorating, as well as cheap. Sold in packets by 2,538 Agents—Chemists, Confectioners, &c.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL" whisky. Wholesale, 20, Great Titchfield-st., Oxford-st., W.

HOLLOWAY'S PILLS. — Low Temperature.—Cold and changeable weather is very apt to undermine the health, unless the stomach is kept up to its highest state of efficiency. Holloway's Pills improve the appetite and so promote digestion, that a large and strengthening supply of new materials is thrown into the blood after every meal, whereby fresh vigour and activity are bestowed on every organ, and ability to resist disease is conferred upon the system. These Pills thoroughly purify the blood when it has been tainted by fogs, unwholesome vapours, or other impurities. No medicine equals these Pills for removing biliousness, suppressing nausea, and acting as mild, yet efficient, aperients, which are suitable for either sex or any age.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Jan. 20.

The imports of both English and foreign wheat were small for to-day's market. We had a firmer trade, and English wheat sold at the full prices of Monday last. Foreign wheat met more demand, and realised a little improvement for fine qualities. Flour was the turn higher for both sacks and barrels. Peas and beans were unchanged in value. Indian corn sold to a fair extent at former prices. Malting barley was rather dearer; grinding descriptions sold slowly at previous quotations. The oat trade was quiet, and former prices were maintained. Cargoes on the coast met improved inquiry, and realised 6d. advance for wheat.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red..	59 to 62	
Ditto new.. ..	50	58
White	58	67
„ new ..	50	58
Foreign red ..	59	62
„ white ..	64	67
BARLEY—		
English malting	31	35
Chevalier.. ..	41	48
Distilling.. ..	32	35
Foreign	29	51
MALT—		
Pale..	66	74
Chevalier.. ..	—	—
Brown	55	60
BEANS—		
Ticks	31	33
Harrow	33	35
Small	—	—
Egyptian.. ..	32	34
PEAS—		
Grey	32 to 35	
Maple	37	40
White	36	40
Boilers	36	40
Foreign	37	39
RYE—	36	38
OATS—		
English feed ..	21	26
„ potato..	27	33
Scotch feed ..	—	—
„ potato..	—	—
Irish Black ..	18	21
„ White ..	18	21
Foreign feed ..	16	20
FLOUR—		
Town made ..	50	57
Best country households ..	44	47
Norfolk & Suffolk	40	43

BREAD, Monday, Jan. 20.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Jan. 20.—The total imports of foreign stock into London last week amounted to 7,966 head. In the corresponding week in 1872 we received 7,091; in 1871, 2,047; in 1870, 6,009; and in 1869, 2,039 head. Firmness has been the feature of the cattle trade to-day. Business has not been brisk, but the cooler weather has engendered steadiness. The supply of English beasts has been moderate, and the quality generally has been good. The demand has been firm, and prices have been well supported. For the best Scots and crosses 5s. 10d. to 6s. per 8lbs. has been paid. The supply of foreign has been more extensive, consisting of about 450 Dutch, about 300 Oporto, and about 50 Gothenburg. The inquiry has been more active, and prices have had an upward tendency. From Norfolk, Suffolk, Essex, and Cambridgeshire we have received about 1,200; from other parts of England about 800; from Scotland, 208; and from Ireland about 450. The restrictions imposed on the transit of German sheep having been removed, the show of foreign has been more liberal. English have not been freely offered, but the quality has been good. For all qualities the market has been firm. The best Downs have occasionally made 8s., but the general top figure has been 7s. 6d. to 7s. 10d. per 8lbs. Prime small calves have been in request at full prices, otherwise the market has been quiet. Pigs have sold at late rates.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	4	to 4	8	Pr. coarse wooled	7	4	7	6
Second quality .	4	10	5	2	Prime Southdown	7	6	7	10
Prime large oxen	5	6	5	8	Lge. coarse calves	5	6	6	4
Prime Scots . .	5	10	6	0	Prime small	6	6	7	2
Coarse inf. sheep	5	8	6	4	Large hogs . .	3	6	4	0
Second quality .	6	6	6	10	Neat sm. porkers	4	4	4	8

METROPOLITAN MEAT MARKET, Monday, Jan. 20.—The supplies of meat offering were moderate, and with cooler temperature the trade presented a healthier appearance, and for prime qualities slightly enhanced rates were realised.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	0	to 4	0	Inferior Mutton	4	2	to 4	8
Middling do. .	4	4	4	6	Middling do. .	4	8	5	4
Prime large do.	4	8	5	2	Prime do. . .	5	6	5	10
Prime small do.	5	0	5	2	Large pork . .	3	6	4	0
Veal	5	4	6	0	Small do. .	4	4	5	0

PROVISIONS, Monday, Jan. 20.—The arrivals last week from Ireland were 345 firkins butter, and 5,081 bales bacon; and from foreign ports 19, 354 packages butter, and 177 bales bacon. The supplies of fine foreign butter being insufficient for the demand, prices are 4s. to 6s. per cwt. higher; other descriptions are selling better. In Irish very little doing; the demand almost confined to a few third and fourth Corks. Bacon market keeps steady, without alteration in prices. Owing to the high rates paying for pigs in Ireland, advanced prices are expected.

COVENT GARDEN, Friday, Jan. 17.—Business transactions are still very moderate, there being but a limited attendance of buyerr. Heavy consignments of foreign produce are to hand, subject to a considerable reduction in the price, as stocks are large. English hothouse grapes are well supplied, but few are of first quality. Pines are sent in quantities more than the trade requires; among them are some fine Cayennes from St. Michael's.

HOPS.—BOROUGH, Monday, Jan. 20.—Our trade continues quiet, with firm rates; here and there small parcels may be obtained on terms more in favour of the buyers; the majority, however, are extremely firm, being of the opinion that with nine months' consumption before us and stocks generally low, prices are only reasonable. The foreign markets are mostly firm; Alost a shade dearer. Mid and East Kent, 5*l.* 5s., 6*l.* 6s., to 7*l.* 7s.; Weald of Kent, 5*l.* 5s., 5*l.* 12s., to 6*l.* 10s.; Sussex, 5*l.* 5s., 5*l.* 12s., to 6*l.*; Farnham and country, 5*l.* 12s. to 6*l.* 6s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Jan. 20.—English potatoes were in steady request, and sound descriptions commanded a further slight advance. Foreign potatoes, the arrivals of which were less extensive, sell at prices varying from 75s. to 140s. per ton. Kent Regents, 190s. to 225s. per ton; other Regents, 125s. to 195s.; Rocks, 100s. to 140s.; French round, 90s. to 120s.; Belgium kidneys, 135s. per ton to 1s. 4d. per score.

SEED, Monday, Jan. 20.—Business in agricultural seeds is now becoming more active. There was rather more English cloverseed offering. Fine qualities were held at very high rates. The best German and French red seeds met more inquiry, and prices were well supported. Fine white cloverseed, foreign as well as English, realised full rates. Best trefoil met more inquiry, and former prices were well supported. Fine brown mustardseed has been more inquired for, owing to the advance in Holland. White parcels were without much change in price; low inferior qualities difficult of disposal. Grass seeds sold at very full prices, and rather more freely. Foreign tares were offered freely at previous quotations, but sales were effected to a very limited extent.

WOOL, Monday, Jan. 20.—In the wool market there has been an absence of activity, but the trade has nevertheless continued firm. In deep-grown English wool dealings have been to a fair extent. Full prices, however, were realised. In colonial wool business has been only to a moderate extent, but prices have ruled firm.

OIL, Monday, Jan. 20.—Linseed oil has been firm. Rape has been in fair request at easier prices. Other oils have been quiet.

TALLOW, Monday, Jan. 20.—The tallow trade is steady, and St. Petersburg new Y.C. is quoted at 44s. 3d. per cwt. on the spot. Town tallow commands 4s. 9d. per cwt. net cash. Rough fat 2s. 0½d. per 8lbs.

COAL, Monday, Jan. 20.—Market firm at 6d. advance on last day. Caradoc, 31s. 9d.; Hettons, 33s.; Hettons South, 31s. 9d.; Hettons Lyons, 30s. 9d.; Hettons Russels, 31s.; Harton, 30s. 9d.; Hartlepool, original, 32s.; Hartlepool East, 31s. 6d.; Kelloe, 31s 3d.; Kelloe South, 31s. 6d.; Thornley's, 31s.; Trimdeu Harvey, 26s.; Tees, 31s. 9d.; Wylam East, 31s. Ships fresh arrived, 76; ships at sea, 45.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,
From £2 2s. to £25.
The only Establishments in London
where
the opportunity is afforded
of
inspecting and comparing
every
description of

SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & Co., 69, EDGWARE ROAD,
AND
4, CHARLES STREET, SOHO, LONDON.

I.—THE SITUATION.

THE COMING WINTER will be one of Trial,

THE GENERAL RISE in PRICES, and

THE DISTURBED STATE of TRADE,
necessitate retrenchment and careful effort to make

EVERY EXPENDITURE PROFITABLE.

II.—THE REMEDY.

THE WILLCOX and GIBBS is INCOMPARABLY the best of all Family Sewing Machines, and

EFFECTS GREAT SAVING of both Time and Money. It does with ease, beauty, and incredible speed the whole of the

FAMILY SEWING and DRESSMAKING,
relieving expenditure, and releasing the members of the Family from the drudgery of the needle. The

LADY OF LIMITED MEANS,
by its assistance, can again enjoy the elegant leisure of which she has been deprived by the cares and duties of a Family.

EVERY DAUGHTER IN THE FAMILY
becomes educated in the art of doing household sewing, and, in this respect, fitted, eventually, to take the charge of her own home. The Machine thus becomes the means of rendering the Family

INDEPENDENT OF HELP FROM WITHOUT, and places

THE MEANS OF SUBSISTENCE
in the power of all, should changing circumstances require it.

III.—HOW PROCURED.

THE WILLCOX and GIBBS SILENT SEWING MACHINE is WITHIN REACH OF ALL, since it may be had

FREE of ALL EXPENSE, risk, or obligation of any kind for

HOME TRIAL BEFORE PURCHASE,
And it can be purchased by

SMALL MONTHLY PAYMENTS,
at a cost of only

ONE SHILLING
for each pound for which CREDIT is given beyond the TRIAL MONTH.

NO OTHER MACHINE CAN BE PAID FOR BY INSTALMENTS (weekly or monthly) without from two to four times as great an increase of cost.

AGENCIES IN EVERY TOWN
in the United Kingdom, and

EVERY AGENT GIVES FREE HOME TRIAL BEFORE PURCHASE, or, should that be denied, application should be made to the Company direct.

THERE IS NOT THE SLIGHTEST OBLIGATION to buy the WILLCOX AND GIBBS MACHINE, because it has been had for Home Trial, nor is any money payment whatever expected, should the Machine not be deemed satisfactory.

IV.—PRECAUTIONS.

THE GENUINE WILLCOX AND GIBBS MACHINE has the

MEDALLION TRADE MARK of the Company embedded in its base, and can only be procured of

THE COMPANY DIRECT,
or of their

CERTIFIED AGENTS.
Machines procured under any other conditions cannot be relied on.

THE PUBLIC SHOULD ASK TO SEE the Agent's CERTIFICATE for the CURRENT YEAR, without which no Agency is worthy of confidence.

THE GENUINE WILLCOX AND GIBBS SILENT SEWING MACHINE is the only Machine that

CAN STAND a THOROUGH HOME TRIAL, freed from all embarrassing liabilities.

BEWARE of SHAM OFFERS of FREE TRIAL, especially those which supply other machines in exchange in case the first one tried is not satisfactory!

UNSCRUPULOUS DEALERS often send out The Willcox and Gibbs Machine purposely put out of order, so as to secure its rejection in favour of some other machine!

THE PUBLIC HAVE TWO SAFEGUARDS—*The Medallion Trade Mark* and the Agent's *Certificate* of Agency for the *Current Year*.

SEND FOR PRICE LIST (gratis and post free) which contains every information.

WILLCOX AND GIBBS SEWING MACHINE CO.,
150, CHEAPSIDE, E.C.
135, REGENT STREET, W. } LONDON.

A CONFERENCE of the friends of RELIGIOUS EQUALITY, residing in LONDON and the SOUTHERN COUNTIES, will be held in London on TUESDAY, Feb. 11th, for the purpose of considering Mr. Miall's Disestablishment Motion, the Amendment of the English Education Act, and Irish University Reform.

Particulars, and cards of admission, may be obtained of the LIBERATION SOCIETY, or of the LONDON NONCONFORMIST COMMITTEE—by whom the Conference is convened—on application to Mr. J. CARVELL WILLIAMS, 2, Serjeants'-inn, Fleet-street, or the Rev. JOSEPH SHAW, 3, 1Fleet street, London.

NINETEENTH ANNUAL MEETING of the ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY will be held at BISHOPSGATE CHAPEL, LONDON, E.C., on TUESDAY NEXT, the 28th instant, at 7, when the Annual Report will be read, and the Committee and Officers chosen for the ensuing year.

The Rev. Jos. Parker, D.D., E. Mannering, T. Aveling, W. P. Lyon, B.A., J. S. Russell, M.A., J. De Kewer Williams, and J. C. Gallaway, A.M.; also Jonas Alexander, Esq., and James Townley, Esq., are expected to take part in the proceedings.

BOROUGH ROAD CONGREGATIONAL CHURCH. London, S.E.

Rev. G. M. MURPHY, Pastor.

NEW SCHOOLS, RENEWAL OF LEASE, ALTERATIONS, REPAIRS, &c.

£1000 WANTED.

This Church, the members of which are all working people, and whose mission work at the Lambeth Baths, New Cut, and South London generally is well known, is in want of £1000 to construct two new Sunday School Rooms, Repair and alter Church, Renew Lease, and, if possible, reduce the rents of their premises, which amount to about £100 yearly. The Church and Congregation have subscribed and promised nearly £300. The London Congregational Chapel Building Society, Mr. Samuel Morley, M.P., Sir J. C. Lawrence, Bart., M.P., Alderman McArthur, M.P., Andrew Dunn and Henry Sandell, Esqs., the Rev. Newman Hall, LL.B., and others, a like amount, and we ask the aid of all who have the means to help us. The female members and friends of the Church have determined to try and aid the funds by holding a Bazaar at the Lambeth Baths in March next, and they earnestly solicit contributions in cash, or useful and ornamental articles. These may be forwarded to Mrs. Murphy, 8, Finchley-road, S.E.; Mrs. Green, 74, Lancaster-street, S.E.; Mrs. Henry, 17, Pratt-street, S.E.; Mrs. Rimmington, 38, Southwark-street, S.E.

Any further information of the Pastor, or of Mr. T. J. Taylor, 105, Cator-street, Peckham; Mr. George Stanhope, 65, Nelson-square; and Mr. H. King, 4, York-street, Blackfriars-road, S.E.

The CLOSING SERVICES will be held next MONDAY, January 26th, when the Rev. Mr. MURPHY will preach in the Morning, at Eleven, on being "Shut-up," and in the Evening, at 6·30, on being "Shut-out."

BAPTISTS AND INDEPENDENTS.—A Baptist Minister (well known) shortly leaving his present Pastorate, being convinced that a Special Service for the Public Dedication of Infants to God is desirable and consistent with Baptist principles, is open to accept the Pastorate of a Union or Baptist Church adopting such practice. Reference to leading ministers in both denominations.—Communications address to "A. B. C.," care of the Publisher, 18, Bouverie-street.

AN INDEPENDENT MINISTER, who has three SONS to put out to BUSINESS, wishes to open a Correspondence that may lead to the Apprenticing or otherwise placing them in Situations. Address, W. D. J. Post-office, Leintwardine, Herefordshire.

EDUCATION.—A MARRIED LADY, residing in one of the healthiest towns in Hampshire, is desirous of RECEIVING TWO YOUNG CHILDREN to educate with her niece. Terms moderate.—Address "Alpha," care of Mr. G. Street, Advertising Offices, 30, Cornhill, E.C.

WANTED, a COMFORTABLE HOME in the Family of a Nonconformist Medical Man (in a country district) for a YOUNG LADY of weak intellect. Apply by letter, stating terms, &c., to E. W., Post-office, Aldgate, London, E.

PETITION! PETITION! PETITION!

Friends of Women's Suffrage are earnestly exhorted to aid the cause by collecting signatures for the petitions to be presented to Parliament in favour of Mr. Jacob Bright's Bill. Written petitions ready for signature, and printed forms for the collection of additional signatures, will be supplied on application to Miss BECKER, 28, Jackson's-row, Albert-square, Manchester.

FIELD-LANE INSTITUTION.

President—The Earl of SHAFTESBURY.
Treasurer—GEORGE MOORE, Esq.

To carry on the following very important operations, the Committee of the above Institution are now greatly NEEDING FUNDS (the Day Schools only being supported by the School Board).

Refuges for Men and Women of character, Domestic Servants' Training Home, Boys' and Girls' Certified Industrial Schools, Evening Ragged-schools, Youths' Institute for boys in employment, very large Bible Schools for Ragged Children, Ragged Church Service for the Homeless Poor, Elder Girls' Industrial Schools, Mother's Sewing Classes, and other ameliorative objects.

These operations benefit over fifteen thousand persons annually. Being entirely dependent upon voluntary support, contributions will be thankfully received by the bankers, Messrs. Barclay, Bevan and Co., Lombard-street; Ransome and Co, Pall Mall East; George Moore, Esq., Bow Churchyard, or by the Hon. Sec., Mr. S. Tawell, 17, Berners-street, W.

NORTH LONDON or UNIVERSITY COLLEGE HOSPITAL.—Whilst the cost of provisions and every hospital commodity is increasing, the serious deficiency in public support this year, amounting to nearly £1,900, occasions the Committee much anxiety. CONTRIBUTIONS, &c., will be most thankfully received and acknowledged by the Treasurer, Edward Enfield, Esq., 19, Chester-terrace, Regent's-park, and at the Hospital.

H. J. KELLY, R.N., Secretary.

TO TRUSTEES.—SHOP PROPERTY (Freehold) FOR SALE. Let for twenty-one years at £118 per annum. Will pay six and a half per cent.—Messrs. Jeffery, Harvey, and Davids, 126, Bishopsgate-street, Cornhill. (3,001.)

SHOP PROPERTY FOR SALE, producing net £116 4s. per annum, valued for purpose of Mortgage at £1,900. Mortgagees foreclosed. Price to an immediate purchaser, £1,800.—Messrs. Jeffery, Harvey, and Davids, 126, Bishopsgate-street, Cornhill. (2,488.)

FREEHOLD GROUND-RENTS OF £86 10s., £48, and £70 10s. per annum FOR SALE, to pay five per cent.—Messrs. Jeffery, Harvey, and Davids, No. 126, Bishopsgate-street, Cornhill.

TRUST FUNDS.—Messrs. JEFFERY, HARVEY, and DAVIDS are instructed to find Freehold and good Leasehold Securities.—Offices, 126, Bishopsgate-street, Cornhill.

ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL, N.W, for Children of both Sexes, and from any part of the Kingdom.

Bankers—LONDON JOINT STOCK BANK.

A GENERAL COURT of GOVERNORS will be held on THURSDAY, the 30th January next, at the London Tavern, Bishopsgate-street Within, to receive the Annual Report and the Auditor's Report, to consider the proposal to alter Rules 10 and 32; to appoint the several Officers and Auditors for the year ensuing, and to elect THIRTY Children to the benefits of the Charity—viz., EIGHT GIRLS and TWENTY-TWO BOYS.

The Chair will be taken at ELEVEN o'clock, the Poll will open at TWELVE and close at TWO precisely, after which hour no Votes can be received.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside, London, E.C.

ORPHAN WORKING SCHOOL

FUNDS are URGENTLY NEEDED for the ABOVE CHARITY at the PRESENT TIME. The present and pressing liabilities amount to £2,500. Contributions will be thankfully received.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside, E.C.

SUBSCRIBERS to the ORPHAN WORKING SCHOOL, HAVERSTOCK HILL, are asked to VOTE for W. H. WARN. His father devoted himself to the instruction of his fellow-workmen, and was the author of a valuable book on Metal Plate Work. He died after long illness, leaving a sick wife and three young children.—Widow's address, 54, Marquis-road, Camden-square.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.

ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.

JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.

MARTIN F. SHORT, Esq., B.A., and Prizeman of Corp. Christi College, Cambridge, Classics and English Language.
JOSEPH K. BARNES, Esq., English and Chemistry.
HENRY TAYLOR, Esq., English.
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.
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London	Moorgate-st. dep.	...	9 38	11 27	2 43	4 40
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